

THE
CONGREGATIONAL MAGAZINE.

JANUARY, 1844.

PROVISION FOR THE PRIESTHOOD OF IRELAND.

It is a plain historical fact, that the Puritan party of England have been the consistent expositors and most stanch defenders of the principles and interests of the Protestant reformation.

During their minority through the long reigns of Elizabeth and James the First, they opposed the growth of ceremonies and arbitrary power, at the expense, not only of time and money, but of liberty and life itself; and when they gained the ascendancy in this country, on the election of the Long Parliament, amidst all their grand mistakes, they never swerved from their fidelity to the interests of Protestantism. The eloquence of Milton's pen and the terror of Cromwell's name were felt in the courts of popish despots; and Protestant victims were rescued from the gory fangs of their destroyers by the Puritan government of England.

On the return of the Stuarts to power, the struggles for religious liberty were resumed; and the efforts of the Covenanters in Scotland, and of the Nonconformists in England, originated that party which, since 1680, have been known in this country by the name of Whigs.

On their principles, and mainly by their influence, the bloodless revolution of 1688 was achieved; and while the throne and government of William and Mary were surrounded and sustained by liberal Episcopalians and decided Nonconformists, the advocates of civil and religious freedom, the high-church party was again found in virtual alliance with the popish faction to maintain the doctrines of passive obedience and non-resistance which they held in common, and to intrigue with their common hope, the exiled princes of the House of Stuart, and, if possible, to effect their restoration. The insane and disastrous rebellions of 1715 and 1745 were got up by these parties on behalf of the Chevalier de St. George and his son, the second

pretender, and were mainly put down by the thorough Protestant feelings of the Whig interest and their Nonconformist allies.

But the vicissitudes of party, like those of private life, are unexpected and surprising; for, strange to say, a century had not elapsed before that party which, from a deep abhorrence of popery, had banded to drive back into exile a Romish prince, and to bring to the scaffold his noble but infatuated adherents, this same old Protestant party were found amongst the warmest advocates and most steadfast allies of the Roman Catholics of the empire.

It was in the session of 1828 that the Sacramental Test was abolished by Parliament; and on the 18th of June in that year many noblemen and other members of Parliament, with the late Duke of Sussex as their chairman, were entertained at a public dinner given by the dissenters to commemorate that auspicious event. On that remarkable occasion the royal chairman undertook, on his own responsibility, and without the advice of the Committee, to propose a toast,—*Speedy and effectual relief to all His Majesty's subjects who still labour under any legal disabilities on account of their religion.* The names of the Roman Catholic peers, Lords Stourton, Clifford, and Stafford, who were present by the personal invitation of Mr. William Smith, M. P. for Norwich, being associated with this righteous sentiment, made it specially applicable to the question of their emancipation. It was a trying moment, for up to that hour the dissenters had not declared themselves; but as soon as the sentence had fallen from the duke's lips, it was responded to by the enthusiastic cheers of *four hundred* of the most influential ministers and gentlemen belonging to the Nonconformist body. This was no wine-kindled enthusiasm. His royal highness knew his men, and found, after the excitement of that splendid commemoration had passed away, that the ardent love of religious freedom which inspired it, led the body of the dissenting ministers of the three denominations, and the dissenting deputies of London, cordially to advocate, by petitions and the press, the claims of the Roman Catholics to all the equal rights of citizens.

While the love of religious liberty thus prompted the Protestant dissenters of England, although the natural antagonists of the principles and policy of Rome, to plead that her sons should no longer be held in vassalage, strange to say, the University of Oxford—herself the advocate of passive obedience and non-resistance—and the *alma mater* of Laud and Montague, of Pusey and Newman, stood forth as the representative and champion of Protestant ascendancy; resolved, if possible, to bar for ever the halls of legislature and the high places of the state against the men who might, with little scruple, have used the ceremonies and subscribed the doctrines taught in her colleges and schools.

The existence of a church established by law, with articles and formularies stereotyped in lead for ever, is the fact which explains

these anomalies in the proceedings of parties; and while it continues to exist as an establishment, these inconsistencies will recur again and again. Semi-popish Oxford will continue very zealous against popish agitators, while Protestant dissenters of the Geneva school will sympathise with the wrongs, if not allied in the struggles, of Irish repealers and Catholic bishops. These said struggles are now felt by statesmen to be inconvenient and alarming, and certain hints were thrown out during the last session of Parliament by members of both the great parties in the state, that some material provision should be made for the maintenance of the Romish priesthood of Ireland.

To meet this project the Romish bishops of Ireland have, at their annual conference, held in Dublin, on the 15th of November, 1843, passed and published the following protest against such a scheme :

"At a general meeting of the archbishops and bishops of Ireland, held in the Parochial-house, Marlborough-street, on the 10th, 11th, 12th, and 13th of January, 1837, the Most Rev. Dr. Murray in the chair, the following resolution was proposed and adopted :—

"Resolved, that, alarmed at the report that an attempt is likely to be made, during the approaching session of parliament, to make a state provision for the Roman Catholic clergy of Ireland, we deem it our imperative duty not to separate without recording the expression of our strongest reprobation of any such attempt, and of our unalterable determination to resist, by every means in our power, a measure so fraught with mischief to the independence and purity of the Catholic religion in Ireland.

"At a general meeting of the archbishops and bishops of Ireland, held in the Presbytery House, Marlborough-street, on the 9th day of November, 1841, the Most Rev. Dr. M'Hale in the chair, the following resolution was unanimously adopted :—

"That his Grace the Most Rev. Dr. Murray be requested to call a special general meeting of the prelates of all Ireland, in case that he shall have clear proof or well-grounded apprehension that the odious and alarming scheme of a state provision for the Catholic clergy of this portion of the empire be contemplated by the government before our next general meeting.

"At a meeting of the Catholic archbishops and bishops of Ireland, held in Dublin on the 15th of November, 1843, the Most Rev. Dr. M'Hale in the chair, it was proposed by the Most Rev. Dr. Murray, and seconded by the Most Rev. Dr. Slattery, and unanimously resolved :—

"That the preceding resolutions be now republished, in order to make known to our faithful clergy and people, and to all others concerned, that our firm determination on this subject remains unchanged; and that we unanimously pledge ourselves to resist, by every influence we possess, every attempt that may be made to make any state provision for the Catholic clergy, in whatever shape or form it may be offered."

To show that the laity agree with the prelates on this subject, Mr. O'Connell moved, in the Repeal Association shortly after, a vote of thanks to the prelates for their resolution; and in doing so, he said that "there was authentic information that some attempt of the kind would be made." He expressed his conviction that "the clergy of the second order" would support the determination of their prelates. The

following resolutions were passed unanimously, and with enthusiastic acclamation :—

“Resolved, that we, the Catholic members of the Loyal National Repeal Association, have read, with the profoundest respect and the most dutiful acquiescence, the resolutions adopted at the meeting of our venerated archbishops and bishops—the venerated hierarchy of the Catholic church in Ireland. These most reverend and very reverend prelates possess our entire veneration, respect, and Christian submission to the apostolic authority.

“Resolved, that the Catholic laity of Ireland hold in the utmost abhorrence any attempt to influence our venerated clergy by tendering to them the filthy mammon of this world. That the laity will universally support and uphold them in their rejection of any species of state provision—firmly convinced as they are that the control of the church by the state is calculated only to degrade and contaminate the sacred offices of religion, to diminish the utility of the clergy, and to introduce hirelings in the place of the sainted pastors of faithful flocks.”

Now these proceedings, in the judgment of some credulous dissenters, demonstrate beyond the possibility of mistake, that the question is now settled, and that the Romish hierarchy of Ireland are henceforth committed entirely and *for ever* to the *voluntary principle*!

Do our easy, ardent brethren, we may be allowed to inquire, take sufficient pains to inform themselves on this most vital question?

Let them hear the language of a Catholic writer who is familiar with the opinions of the Romish hierarchy in Ireland upon this very topic. “If we advocate an endowment, it is to make the clergy independent: independent of every person and every thing but God and their spiritual superiors. The voluntary system, as a principle, we abhor, because under it the clergy are *not* independent; because under it ecclesiastical discipline has not always free course; because under it the clergyman has often too great a temptation to court the graces of those whom he is appointed to instruct, and not to flatter. No one, therefore, can deny, that we are fully alive to the evils of the voluntary system, to the perils of the unendowed church. But yet it is not well to rush headlong from one extreme to another. Dependence *is* dependence, under whatever form it may show itself; and of the two we prefer the dependence of the clergy upon the faithful, whom God’s grace and the sacraments may keep within the circle of their duties, rather than upon the *unfaithful*, from whom we have no reason to expect any thing but hostility, and *for* whom we have no right to anticipate any supernatural guidance whatever.”*

This language shows that what is called the voluntary principle does not work well in Ireland, and that a support derived neither from parliamentary grants, nor from popular contributions, is that after which the popish prelates really aspire.

On the real state of what is by a strange misnomer called the

* *The Tablet*, December 2nd, 1843.

voluntary support of the priesthood, we shall quote from an Essay that was published ten years ago by a parish priest in Ireland, and which may well account for the language we have just cited.

"The noisy declaimers of the day insist that the clergy should depend for their subsistence upon the voluntary contributions of their flocks; for that otherwise they would not attend to the duties of their ministry. It is not perhaps easy to define what is here meant by the phrase 'voluntary contribution.' No doubt the money given to the Catholic clergy for their support, or for the performance of their functions, is not paid under the sanction of law. Priests cannot take any legal steps or institute any civil process for the recovery of church dues. But are all payments not compellable by law, to be denominated voluntary contributions? Can moneys paid through terror or under the influence of public opinion, or through a sense of commutative justice, be classed under this head? Doubtless many persons cheerfully contribute to the support of their clergy, and pay without reluctance upon every necessary occasion. But, on the other hand, very many act a different part—many who would, if left to their own free choice, pay not a single stiver into the ecclesiastical treasury. These persons part with their money through terror of public exposure and the superstitious fear of sacerdotal hostility. Church dues, in short, are sanctioned by custom, and exacted by an authority as powerful—perhaps more powerful—than that of the law of the land.

"The mode of exacting clerical dues is quite arbitrary and capricious; fixedness and uniformity are out of the question. Almost every thing depends upon the temper and disposition of the clergyman. There are salutary regulations in every diocese respecting church dues as well as other points of church discipline—put forth by episcopal and synodical authority. Specific sums are laid down as the remuneration to be demanded and paid for the performance of such and such religious rites—for the celebration of marriage, or the oblation of the mass, or the half-yearly administration of the eucharist. These authorised exactions as may be supposed are moderate enough, and would not be at all adequate to supply the wants of an aspiring priesthood. Every priest, therefore, looking to his peculiar necessities, or to self-interest, makes the most he can of his ministry, and multiplies his exactions without any reference to statute law, or episcopal authority. Owing to this departure from fixed rules, the strangest discrepancy prevails even in the same diocese, as to the church demands made upon the people. Some priests, in consequence of their extravagance or their avarice, are much more severe in their exactions than others. They make higher demands for christenings, for weddings, for masses, for confessions, for funerals. It is a fact also that the exactions are continually on the increase; and that the main attention of the clergy appears to be directed towards the enlargement of their incomes. The dues are now nearly double what they were thirty years ago; so that, strange as it may appear, amid the decay of trade and commerce, agriculture and manufacture, the revenues of the Irish Catholic church are in a constant, steady, progressive state of improvement."

"The revenue of the parish priest is derived from a variety of sources. There are confession dues, marriage dues, baptism dues, mass dues, and dues for anointing. He is also paid at times for attendance at funerals. Confession furnishes the most steady and constant source of revenue. Twice a year he collects confession money, under the denomination of Christmas and Easter offerings. The mode of making this collection is not very consonant to the spirit of religion. The priest selects one or two houses in every plough-land or neighbourhood, where he holds, according to appointment, what are called 'stations of confession;' and it is required that the families all about should meet him when he comes among them, upon these occasions;

should make their confessions, receive the holy sacrament, and finally pay the customary dues. It sometimes happens that this business is not transacted quietly. If increased dues are demanded—a thing of occasional occurrence—disagreeable, and sometimes scandalous altercations ensue. Similar scenes occur when individuals attend and crave time for payment; while such as absent themselves, unless they send the dues as an apology, are generally made the subject of public abuse and exposure. All these things take place in connexion with the celebration of mass and the administration of two sacraments—penance and the eucharist or the Lord's supper. The association must be admitted to be rather an unholy one. If no money was to be paid on such occasions, all things would go on well, and the whole scene would be religious and edifying. But the intermixture of money transactions and money altercations, changes the entire scene, and proves at once a fatal counteraction to all the previous works of devotion. Most certainly the good of religion requires an alteration in this matter. But supposing all things to go off quietly and without a murmur, is it right that the payment of money should be coupled with the administration of religious rites? The custom on the face of it bears an unholy complexion. It transforms religious rites into merchantable commodities; which the priest prices and turns to his own advantage in the best manner he can. He gives and he gets *quid pro quo*. This is the appearance of the thing; and the common people do imagine that they pay their money in lieu of getting confession and communion. So deeply indeed, is this persuasion engraven on their minds, that they consider themselves exempt from the obligation of payment, unless they actually get absolution and the holy sacrament—that is, value for their money.

"Come we now to another item of ecclesiastical revenue—marriage money. Marriage is universally acknowledged to be a holy rite; but it is numbered by the Catholic church among the sacraments of the new law. The administration of it, therefore, should be accompanied by every circumstance of solemnity and holiness—to the utter exclusion of every thing of an opposite description. But is this the case? By no means. The administration of this sacrament or rite, generally speaking, takes place under circumstances by no means conformable to the spirit of religion; and all this in consequence of the pecuniary demands made on such occasions. The first thing done, when there is question of marrying a couple, is to make a bargain about the marriage money. This sometimes causes a considerable delay. The remuneration or stipend prescribed by the diocesan statutes is never thought of for a moment. Indeed all statutes respecting money matters are a mere dead letter. The priest drives as hard a bargain as he can, and strives to make the most of the occasion. Marriages are sometimes broken off in consequence of the supposed exorbitance of the demands. All this is in opposition to the intention of the church, and the spirit of religion. It is simony to all intents and purposes—that is, selling a sacrament or spiritual thing for money; and putting on it a worldly value according to the dictates of avarice and caprice, without any reference to fixed rules and regulations. But this is only a preliminary proceeding. Demands of money are made upon such as are present at the marriage—at least upon the male portion of the assembly. This gives rise not unfrequently to a new and unhallowed scene. The transaction may by chance pass off quietly; that is, when every one contributes according to the wishes and expectation of the clergyman. But this does not always happen. In general the demands are considered unreasonable, and the priest is disappointed in his expectations. Some endeavour to evade the payment of any contribution; others give but little; and the few that please the priest are mere exceptions to the general rule. What is the consequence? The clergyman, after begging and entreating for some time to little purpose, gets at length into a rage, utters the most bitter invectives against individuals, abuses, perhaps, the whole

company, and is abused himself in turn, until at length the whole house becomes one frightful scene of confusion and uproar : and all this takes place at the administration of one of the sacraments of the Catholic church—owing too to the present system of ecclesiastical finance. If nothing was to be paid on these occasions, all this scandal would be avoided ; and the marriage would be celebrated in a suitable manner. The money part of the transaction causes all the canons of the church touching matrimony to be set at defiance. The publication of the banns prescribed by the Council of Trent is neglected : and why so ? Because money must be raised for the maintenance of the bishop ; to whom belongs the mulet for license or dispensation. The pecuniary wants of the bishop are the weighty reasons by which it is said he is moved to dispense in the triple publication of the banns of matrimony. This omission gives rise to numberless abuses. Clergymen, particularly in cities and large towns, are frequently imposed on by persons who present themselves for marriage. Clandestinity is practised with ease ; children get married without the consent or knowledge of their parents ; and persons easily succeed in throwing the priest off his guard, who by reason of affinity or consanguinity, or other mutual relationship, labour under canonical impediments. This would not take place if money were out of the question. For in that case, the banns, as in other countries where there are church establishments, would be regularly published ; and no advantage could be taken of the comparative privacy with which the business under existing circumstances may be transacted. The banns, by right, should be published, and the marriage celebrated, in the parish chapel or public place of worship, openly before the congregation. This is the canonical mode—a mode that cannot be observed under the present system of church finance. The necessity or the eagerness for money, and the danger of losing it by delay, occasion the clergyman to dispense in the necessary preliminaries for marriage. The church orders that those who are preparing for marriage should approach the tribunal of penance and make a sacramental confession. This ordinance is agreeable to the doctrine, that matrimony is one of the sacraments of the new law ; and one of that description of sacraments, which, to be received worthily, requires, according to the doctrine of the Catholic church, the person receiving to be in a state of grace. The preparation for matrimony, therefore, should be similar to that required for the reception of the eucharist or Lord's supper. This is an ordinance very little attended to ; it is in fact generally slurred over ; and matrimony itself, though holding as to theory or doctrine, the rank and dignity of a sacrament, is administered as if it were a ceremony having little or no connexion with religion. The payment of the marriage money, and oftentimes the plate money in addition, is now the grand preliminary or preparation. Cupidity is the prime agent ; and religion, which may thwart its gratification, is unheeded and unregarded. Thus does the present system of church finance give rise to every species of abuse respecting matrimony, both in regard to the clergy and the laity—to practices that are opposed not only to the canons, but even to the doctrine of the Catholic church.

“ Scarcely any infant is at present baptized in the parish house of worship, where neither font nor anything else is to be found connected with the ancient mode of administering the sacrament in question. The general rule is to baptize at private houses, or at the priest's house or lodgings, and under circumstances not of a very hallowed description. One leading feature in the transaction on the part of the priest is to get in the customary offering, and to swell, if possible, its amount. The father of the infant pays, as they say, for the baptism ; the gossip money is demanded of the sponsors, who sometimes amount to four in number and upwards, contrary to the canons of Trent, but not contrary to the pecuniary interests of the priest. This money is often demanded previous to the administration of the rite ; and if not

promptly and satisfactorily paid, scenes of abuse and recrimination frequently ensue : similar indeed, to what takes place on occasion of marriages, only upon a smaller scale. Children are sometimes sent away without baptism for lack of money, and women remain frequently a considerable time without being churched or purified after child-birth, (a great evil in their eyes) because the priest has not been satisfied respecting the baptism money. Intended sponsors are sometimes excluded, when gossip money is not forthcoming; and others substituted by the priest—his own servants perhaps—to the great discomfort and annoyance of the parents of the child, and his accompanying friends. Thus does the demand of baptism money completely derange the administration of the rite itself; and afford matter of scandal at a time when nothing should take place but what would afford instruction and edification.

“The priest derives money from other sources—from the administration of extreme unction or anointing the sick, and from masses. The custom of anointing, which is founded upon some passages of St. James, but of which few traces are to be found in the early ages of the church, is considered in this country to be of the last importance; so much so, that no misfortune is accounted greater than for a poor mortal to depart this life without its reception. The poor family are quite happy if the deceased has been anointed; but are quite unhappy if this should happen not to be the case. This rite is often administered under most distressing circumstances—amid sickness, lamentation, destitution, and want; yet money is demanded in most cases, particularly in the country; and instances occur of payment being demanded before-hand, and even of money being pocketed by the priest which had been given as alms for the relief of the dying. No doubt instances of this description are of rare occurrence; but then they never should occur; nor ever would occur but for the dependent state of the catholic priesthood. The demand for anointing money is sanctioned by the ecclesiastical authorities; like the demands for the discharge of other clerical functions. It is one of the fixed, determinate dues; and is in general enforced, notwithstanding the awful and melancholy circumstances that accompany the transaction. Often when the money is not to be had, bitter words take place in the very hearing and presence of the poor dying person. Who will venture to raise his voice in behalf of a system that leads to scenes of this description?—scenes that must have a direct tendency to mar the end and object contemplated in the administration of the last rites of religion. Money transactions, which necessarily beget evil consequences, should never be coupled with the awful business of religion; which indeed, to have its full effect, should stand aloof, pure, unmixed, undefiled, uncontaminated.

“Masses too are priced like other rites of religion. A person is said to get a mass, or to have a mass said for him, when special mention is made of him by the celebrating priest, or when he is especially recommended to the Almighty, at a particular part of the canon of the mass assigned for recommendations of the kind. This is supposed to produce great spiritual and perhaps temporal benefit to the person so recommended. This recommendation is also supposed to benefit departed souls—that is—such as are detained in the prison of purgatory; and this is the reason why it is said that the mass is offered for the living and the dead. The efficacy of masses in this respect, is one of the most obscure points in scholastic theology, and requires the utmost exercise of ingenuity to be put in a tangible shape. The general notion is, that masses are beneficial in some way—no one being able to define exactly in what this benefit consists. But the general idea of their efficacy in the visible and invisible world, augments considerably the revenue of the church. This matter is particularly insisted on at a particular season of the year—the commemoration of All Souls—the second of November. Every effort is then made to interest the faithful in behalf of the souls in purgatory, in order to increase the customary contributions

for mortuary masses. Doctrines are frequently advanced on these occasions prompted by cupidity—not very consonant to reason or the Scriptures; and the congregation is led into error in order to replenish the coffers of the priest. The love of filthy lucre has done much mischief of this kind in the church. Is not the present dependent state of the priesthood in question, a stimulus to these extravagancies and abuses?

“Other bad consequences regarding the clergy themselves, arise out of the present system of church support. Many among them are constantly endeavouring to over-reach and undermine one another. Every man of this description looks to his own private emolument, regardless of all covenants or agreements expressed or implied. The curate does not make a fair return to the parish priest; nor the parish priest, perhaps, to the curate; nor the curates, where a number is associated, to one another. Every man gets in what he can; and seems to think that he would be justified in appropriating the entire to himself. But this he cannot do; for he must make some return of his receipts; and this he does—but it is an arbitrary return, maimed, docked, curtailed. There is no lack of refined casuistry in this matter. The curate says he labours more than the parish priest; and therefore that he is entitled to more than his allotted proportion of the dues. The parish priest, perhaps, will say that the curate is too well paid, and that he himself should have a larger dividend; and where there are several curates together, one will say that he is the senior, and that he should not be placed on a level with the others. Sometimes they assign a sweeping reason for this clandestine abstraction of the common revenue—namely, that the dues being in themselves indeterminate and a sort of arbitrary exaction, they are at liberty to make an arbitrary return. The consequence of all this is, that church revenue has become a mere scramble—every man striving to seize upon a larger share, and deciding for himself in the appropriation. This is a bad state of things; it is a shameful state of clerical demoralization. Common honesty is out of the question. Nothing but lies, schemes, duplicity, false returns; so that the simple and the honest become the prey of the cunning and the crafty. Does not this system of clerical dishonesty strike at the root of public morals? The morals of the pastor must have an influence on the morals of the flock. Will a priest who has no regard to the sacred rites of property, be earnest in exhorting the people to the practice of justice and fair-dealing? Or will not the contagion of his example stimulate the evil propensities of human nature, and spread infection among the whole flock? Away then with a system, which leads to all these destructive consequences—a system which degrades religion, and tends directly to demoralise both the pastor and the congregation.”*

Such a system is indeed fraught with mischief, and every friend of the country must wish its speedy termination. Hence the desire of our statesmen to see the priests in the pay of the nation. This the Roman Catholic prelates have declined to accept. Some with vast simplicity suppose that their resolutions are like the laws of the Medes and Persians, unalterable. But it is no such thing. Let the reader be assured, that the flexible and elastic qualities of consciences guided by the infallibility of Rome, are prodigious.

Forty-five years ago it was admitted by the Irish prelates, “That a

* Rev. D. O. Croly's Essay on Ecclesiastical Finance, as regards the Roman Catholic Church in Ireland. 12mo. Cork, 1834.

provision for the Roman Catholic clergy of this kingdom, competent and secured, *ought to be thankfully accepted.*" The necessity of such a provision has fearfully augmented since then, as the following intelligible extract from Mr. Croly's Essay, himself a parish priest, will show:—

"It is a question, whether, notwithstanding the increase of church dues, the amount of church revenues be more than what is reasonable. The fact is, that even the priest who exacts most has not an extraordinary income. Scarcely any parish yields four hundred per annum; and many a parish does not yield one-third of that sum. In general, priests are in debt, for two very substantial reasons—the scantiness of their incomes, and the necessary expenses of their establishments. In former times, the Catholic clergy lived in the most homely style. In their dress, their manners, their dwellings, their tables, they stood little higher than the common farmers. With a few exceptions they had no idea whatever of high life; of being clothed in purple and fine linen, and faring sumptuously every day. They needed not, therefore, such an amount of revenue as is necessary for the more consequential and more expensive clergy of the present times. The state of Catholic society and of the Catholic church of Ireland is considerably altered. The humility or the obscurity of former times, has entirely disappeared, and is forgotten. The country priest now copes with the country squire, keeps sporting dogs, controls elections, presides at political clubs, and sits 'cheek by jowl' at public dinners and public assemblies, with peers of the land and members of parliament. Would the former humble standard of church revenues be adequate to the expenditure of men of this aspiring and consequential description? The extraordinary exactions, therefore, that are so much complained of, are the necessary consequence of the extraordinary change of circumstances; and if the people, in their savage obstinacy, refuse compliance, what follows, but that the present system of finance being unsuited to the times, yet still espoused by the inconsiderate multitude, the matter should be taken entirely out of their hands, and a new system substituted, which would be fully adapted to meet the alteration that has taken place in the religious and political world? It may be right to observe, that in the present defective state of things, the rich Catholics contribute in general but little to the support of their clergy. They pay nothing in proportion to their rank and means. They are extremely deficient in this respect; so that the whole burden of the priesthood, as to their support, rests, it may be said, on the shoulders of the poor industrious, labouring classes. There might be some honourable exceptions; but the general proposition is true. In fact the great folk among the Irish Catholics, keep aloof from the priests, and seem to care very little whether they are in comfortable circumstances or otherwise—whether it is that they do not believe in the religion they profess, or that, in the excess of their foppishness, they imagine it is administered by very contemptible personages. However this may be, their refusal or their negligence in the matter of church contribution, is a very serious omission, and affords a powerful argument for a change in the present preposterous system of church finance."

With these facts in view, nothing, we conceive, can lead these gentlemen to decline parliamentary grants, but the hope that the church lands may be eventually restored to them; an acquisition they doubtless think worth waiting for.

Mr. O'Connell himself, with all his love of the voluntary system, is reported to have said at a repeal meeting, held at the Crown and

Anchor Tavern, London, Friday, May 14, 1841,—“He would be satisfied for the present, if the English reformers would give them (the Roman Catholics) what they gave the Protestants of England. The Episcopalians had the temporalities in England, because they were the majority. The Presbyterians of Scotland had the temporalities of Scotland, for the same reason; and why should not the Roman Catholics have them in Ireland?”* Popery established in Ireland! What Protestant can think of it without horror? yet the course of events too plainly indicates that that consummation will be attained, unless the Protestants of the empire speedily consent to have no church establishment at all.

There is, indeed, a noble band of true-hearted ministers of Christ in the church of Ireland, whom we greatly love for the truth's sake. But they are in a false position—shut up by episcopal authority in their own desolate parishes, and loathed by the Irish peasantry around them, in spite of their abounding self-denial and liberality, as the heretical hirelings of a parliamentary church.

These are the exceptions.—What the real state of that church is, Archdeacon Glover, confessedly an unexceptionable witness, will tell :

“The established church of Ireland is an anomaly to which the whole Christian world supplies no parallel; unions of eight or ten, or even more parishes consolidated to make up one rich living, that living without either church or manse, or Protestant congregation, its incumbent enjoying, through a tithe-agent, its large emoluments, and those emoluments wrung from a population who never behold the face of their minister, or hear from his lips one word of exhortation. In every other part of his dominions his majesty accepts and acknowledges as the established faith that form of worship which is most agreeable to the consciences of the great majority of his subjects. He accepts and acknowledges Presbyterianism in Scotland and Catholicism in Canada, and exercises the greatest caution in interfering with even the debasing and cruel superstitions of the Mahomedan or Hindoo in India. But in Ireland we are not content to force upon her an establishment which is the hereditary aversion of six-sevenths of her inhabitants, but we persevere in presenting this establishment to her view under the most forbidding and repulsive form.

“If conversion be our object, can any means more unlikely be adopted; can any project be marked by a more signal failure? Has not the present system been pursued long enough to answer every purpose of experiment? It has gone on for about three hundred years; and that wretched country, so far from becoming more Protestant or more reconciled to their yoke of spiritual bondage, has gone on in one unvaried course of discontent, rebellion, and bloodshed—a burden instead of a benefit to Great Britain; and that Gospel which should have been the harbinger of peace, has been used as the source and watchword of the most savage barbarities and the most relentless discord. If the experiment of controlling the conscience by brute force, or overawing it by a splendid and gorgeous hierarchy, although in support of truth, could be justified by any testimony of its utility, it might then be some reason why we should not abandon it as hopeless; but the very contrary, not

* *Globe*, Saturday, May 15th, 1841.

to repeat what I have urged already, is the notorious and admitted fact; and why then invite me to co-operate in urging on this course still further?"*

Is it then wise to stand by such an establishment as this, and to continue to uphold churches and parsonages at the expense of the nation, when they and their endowments may be transferred by one of the first votes of the Irish parliament to the occupancy of their parish priests? On the invasion of Russia the legions of Napoleon pushed on towards Moscow in the hope of finding winter quarters there; but venerable as was their ancient capital, and sacred as were many of its associations, yet the Russians nobly devoted it to the flames, rather than permit their most inveterate foes to find within its walls, a shelter and a defence. We entreat our brethren who are anxious to maintain the framework of a Protestant establishment in Ireland, to take heed lest they preserve it to become the citadel of popery in the British empire. Oppressed as we have seen they are, by their own greedy priests, the zeal of the poor Irish Catholics contributed in 1841 more than £8000 for "the propagation of the faith;" and the annual amount has much increased since then. They have also recently set up "the Catholic Missionary College of All Hallows, Drumcondra," within half a mile of the city of Dublin, which is capable of accommodating between two and three hundred students. If under the heavy pressure of a system of priestly exactions such as we have described they do so much, what will they not attempt when by parliamentary grants of money, or by the transfer of church property, they are relieved from the support of their clergy? The ghostly terrors that now extort such amounts, would be still used to obtain support for popish missions to all parts of the British empire. Then we shall be

"Smother'd in the stench and fog
Of Tiber's marshes and the papal bog.
Their priests with bulls, and briefs, and shaven crowns,
And griping fists and unrelenting frowns,
Legates and delegates, and powers from hell,
Though heavenly in pretence, will fleece us well.

* * * * *

So when the Jewish leader stretch'd his arm,
And waved his rod Divine, a race obscene,
Spawn'd in the muddy beds of Nile, came forth,
Polluting Egypt: gardens, fields, and plains
Were cover'd with the pest: the streets were filled:
The croaking nuisance lurk'd in every nook:
Nor palaces, nor even chambers, 'scaped:
And the land stank, so numerous was the fry."

That our country may escape from such a plague, is our hope and prayer. But the union of all sincere Protestants is essential to its

* Letter to Dr. Pellew, Dean of Norwich, 1835.

safety. As Congregational Christians, our principles alike forbid the use of state power to repress the advocates of a false religion, and the employment of state property to advance the true. We cannot, therefore, be parties to oppression or wrong even against those whose principles and polity we most abhor. Let our Episcopalian, Presbyterian, and Wesleyan brethren, then, cease to advocate Protestant ascendancy in Ireland, which in our consciences we believe to be Protestant tyranny and oppression. Let them trust alone to weapons of celestial temper, brought from the armoury of heavenly truth: these "are not carnal, but spiritual, and mighty through God to the pulling down of strongholds." Let them, we say, only use these, and our churches will join in the holy war against papal error and vice, and though under another banner, will fight side by side with them, till the real triumph of the Protestant Reformation shall be achieved. But if they still cling to an arm of flesh, let them remember who hath said, "All they that take the sword, shall perish by the sword."

TIME AND TRUTH ; OR HINTS FOR THE NEW YEAR.

ANOTHER year hath come, and with it have come privileges, responsibilities, cares, and mercies without number. The flight of time is rapid and continuous, but the departure of months and of moments, is instructive. Lessons are inculcated by the shifting seasons, which all wise men learn and practise ; and the laws of God in the natural world, as they evolve, present those views of human life which confirm the truth of Divine revelation, and teach us the importance of "living by the faith of the Son of God, who loved us, and gave himself for us." The Bible throws light on every object which it is desirable we should contemplate ; and he who would walk safely and in peace, must guide his course by the warnings and admonitions of the statute-book of the great King. Neither the heavens, with their wonders, nor the earth, with its fruits, can teach the creature the true knowledge of the Creator and of the Saviour. "The world by wisdom knew not God ;" so that to be wise unto salvation, we must learn of those holy men whose writings are acknowledged to be inspired—for "they spake as they were moved by the Holy Ghost ;" we must be enlightened with the light of life ; our reason must be consecrated and sanctified at the altar of revelation ; and we must be instructed by Him who, though "Lord of all," was "meek and lowly in heart." The elements of scriptural knowledge are attained only by the humble and the docile ; but when the mind and heart are imbued with the sentiments and spirit of saving truth, these elements become principles of faith and of action ; which principles, again, result in habits of hope and obedience. Blessed is the man whom God teaches out of his law !

Admitting, however, that the Holy Spirit is the exclusive source of saving light and holy joy, and that to be wise for eternity we must be his disciples, it is certain that the ordinary events of life expound some of the leading statements of the Bible, and that our duties and afflictions prepare us both to seek and to receive the blessings which are set before us in that sacred book. Revelation speaks, when the oracle of nature is dumb ; and the glories of God and of Christ would for ever have been concealed, had not the eternal Spirit disclosed them. No hand but His who established the throne of grace, can suspend the veil, behind which are concealed the mysterious and merciful arrangements of the Almighty Occupant. Divine love must tell her own tale, portray her own beauties, unfold her own designs, and pour the tide of her melody and of her gifts, into the ear and heart of the man whom she purposes to gratify and bless. But as the visible world which we now inhabit, is, to us, the frontier dominion of God's boundless possessions, and as here we are "made meet to be partakers of the inheritance of the saints in light," time is an index to eternity ; and the events of this life awaken inquiries, and suggest reflections, respecting the life to come. Providence always has subserved, and always will promote, the purposes and plans of sovereign grace. "The Most High doeth according to his will in the army of heaven, and among the inhabitants of the earth ;" and in one world, he lays the foundation of the temple, the top-stone of which he will bring forth in another, "with shoutings of Grace, grace unto it." A state of grace is not so dissimilar to a state of glory, as that believers in Christ upon earth, have nothing in common with their sainted brethren in heaven. On the contrary, grace is the beginning of glory, and glory is the consummation of grace. It is therefore to be expected, that those whom "God hath called unto the fellowship of his Son Jesus Christ our Lord," will learn and love the truth, out of which springs the hope of the sinner at the cross, and the joy of the "spirits of just men made perfect" before the throne. "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away : but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

Ministers and hearers of the gospel,—congregations and pastors, receive and ponder the hints of a friend—the admonitions of a brother !

Christian brethren, time flies, but truth remains. One year hath passed away, another hath come, and this will be as fleeting as the last. About the past you must have painful impressions. The recollection of your ingratitude, unbelief, and worldly-mindedness, is no doubt distressing. Innumerable evils have compassed you about. In the soul, in the family, in the church, in the high places of commerce, there is, we doubt not, many a dark spot ; and as the mind gazes, the

heart weeps ; as the understanding perceives the failure, the conscience bleeds over it ; and great is the anguish occasioned by a review of neglected duties, broken vows, faithless promises, "idle words," vain imaginations, treacherous actions. As we attempt to read the history of the year, the eye is suffused with tears, the countenance is flushed with shame ; and before we have well pondered the records of a day, we are constrained to drop upon our knees to pray, to fall prostrate in the dust, to confess, and that we may hope and plead, we are obliged to flee "to the fountain opened for sin and uncleanness." So great is our guilt, and so sensible are we of our delinquencies, that but for the cross of Christ, but for a fresh application to the blood of atonement, but for the renewed assurance that there is mercy with Him with whom we have to do, we should be confounded. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" But he has not done this, nor will he do it ; therefore we have hope in him as to the future,—therefore are we thankful to him as to the past. He will bless us. He has blessed us ; mercies have followed us week by week, day after day ; into our hours he has poured the light of his favour, and moments have distilled the dew-drops of his love upon our hearts. Verily the Lord hath been good ; his compassion hath not failed ; he hath been faithful to his promises ; we must, we will praise him. We sigh at the remembrance of our imperfections. We sing as we review his conduct, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

But another year has dawned upon us, and in its dim morning light we can catch the indications of His will who rolls the seasons round, and who crowneth them with his loving-kindness. Privileges have come with the opening year. Shall we not use them ? Shall we not use them all ? "Beloved, now are we the sons of God." His children we are both by birth and adoption. We have the name and the nature of children. He is our Father, and his provisions for our safety, honour, and happiness, are various and ample. We are to love him, to serve him, to walk with him, in the holy fellowship to which he hath called us ; and he, having assured us of his love,—of our interest in his unchanging love, expects that we shall follow his counsels, confide in his care, lean on his arm, plead and hope for the fulfilment of his promises. Never may we forget that we are the sons and daughters of the Lord Almighty ; and recollecting our parentage, may we aspire to the spiritual dignity of our name and calling. It is indeed an honour to have our names enrolled with Zion's children ; a mercy, which, when rightly estimated, will outweigh the heaviest of our cares. But shall we use our privileges without remembering their order and their end ? Shall we sit at our Father's table, walk at our Father's side, and luxuriate in the bright manifestations of our Father's presence, and forget the love in which our filial connexion with him originated,

and the purpose upon which it is based ? No. Never may we drink the waters of life,—our happy home waters, without grateful perceptions of the source whence they flow. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love : having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.” The foundation of our adoption into the family of God, was laid in Christ ; the end of it is the Divine glory ; the cause of it was the free grace of God ; and to this state of personal and relative blessedness, we were predestinated from eternity. Wonder, O heavens ! be astonished, O earth ! at this. This is a fact, a clearly revealed, a divinely authenticated fact ; a fact of interest ; a fact of power ; a fact about which there is thrown a charm, a glory, a beauty, that cannot fail to delight the renewed mind. We are sons of God by virtue of a vital union to Christ—a union which the Holy Spirit formed when he regenerated us by the word of his truth ; but he formed it in pursuance of the fixed purposes of God that so it should be. We cannot, therefore, we dare not, attempt to separate the state into which we are brought by the work of the Spirit, from the everlasting purpose of Him who, loving us from the beginning, devised means that we might be restored to his image and favour.

Christian brethren, take another, a higher, a firmer hold of truth ; of *that* truth which has made you free, and which has already afforded you so much solace and hope. Contend for the truth ; plead for the truth ; make sacrifices for the truth. Watch the interests, be jealous of the honour, yield to the claims of truth. As you value your freedom, your purity, your peace, your strength, frown upon error, smile upon the truth. Truth is immutable, immortal. Deviate not from the path of truth, the good old way which apostles and martyrs trod, —which conducted them to their rest on earth, and to their thrones in heaven. This is the path of life ; and the path we must tread to honour Christ, and to progress in his ways. Shall we not watch our steps, and observe the finger of God as it points out our course ? The direction which the Holy Spirit takes as the guide of his people, is the direction in which our interests lie, and is, therefore, the one that we must adopt. Adopting it, we must never relinquish it. Neither the misguided understandings, nor the corrupt taste, of “erring brethren,” must be allowed to influence our decisions. To the Lord’s voice we must give heed ; to his will we must bow. May this be a more spiritual year than any that has preceded it !

But, as with privileges we have cares, and as cares involve responsi-

bilities, there are other reasons, besides those we have urged, why we should cleave to the truth, and bind it about our loins as a strengthening girdle. "The word of the Lord endureth for ever." We would neither alarm the timid, nor discourage the doubting; yet we must say that to calculate wisely, is to anticipate the ordinary duties and trials of life; and that to act prudently, is to prepare for them. To ten afflictions we can surely number a hundred mercies; and taking the most sombre view of things as they are, and as they are likely to be, we dare not indulge a desponding state of mind.

"Let cares like a wild deluge come,
And storms of sorrow fall,"

the Lord will be our refuge and strength, a very present help in trouble; and *as* our days, *so* will our strength be. Of this we have no doubt; and we are confident that God will sustain and realise the expectations which his promises have awakened: "The desire of the righteous shall be granted." Still, with our knowledge of the world, and of the Bible, we cannot expect a thornless path, nor hope to escape the trials which are common to all who fear God. Our sweetest pleasures may be embittered, our fondest comforts may be destroyed, our most stable enjoyments may vanish, the fairest and the most beautiful scenes of life may be overcast with gloom, there may be but little in our circumstances or in our connexions to cheer or even to console; days and nights may be wearisome, afflictions may crowd about our persons, and linger about our homes, as if to make us and those connected with us their victims; and should this be the case, shall we not need the support which Divine truth alone can give? Self-sustained we are not, nor can we ever hope to be. We are always dependent on God; and he bears up the hearts of his people against the calamities that may befall them, by "the truth as it is in Jesus." The Gospel is the power of God in the church as well as in the world. Oh the power of saving truth! With a knowledge of the truth, with a cordial attachment to the truth, with the consciousness of right with which the truth inspires the believing heart, we are prepared for all duties, and all trials, and all conflicts. And the truth that delivers us from the grasp of the tempter, arms us against his temptations, even in their most subtle, their most insinuating forms; so that to be prepared for the events of a year, we must have daily fellowship with the Gospel, and with Him of whose love the Gospel is a faithful witness. God may try his church, and the members of it, by prosperity; in which case they will need the guarding, the restraining, and the prompting power of truth; and this they cannot hope to have, if they do not welcome it to their hearts, if they do not promote its reign within them. The truth by which they are consoled, is a sceptre by which they are governed; and their subjection to authority is their

introduction to rest and peace,—to that rest which strengthens them for the duties of a wakeful hour, and to that “peace which keeps the heart and mind through Christ Jesus.” The truths of the Gospel,—and by these we mean “the doctrines which are according to godliness,”—have an influence over the Christian’s entire nature; and by this power he is enabled to throw off the withering, the soul-blighting influence of carnal things, and to preserve his inward peace, and his outward consistency. The understanding, the heart, the will, the conscience, the memory, are all affected by the truth. Truth is God’s witness in the soul that believes it; and the record of his character and conduct in the Bible, becomes law to the principles and habits of the man who understands it. In this world, in these times, at this hour, just when vital interests are in jeopardy; when moral elements are in a disturbed state; when the enemy of righteousness is devising and executing his malicious plans; when attempts are made in opposite directions and by opposing parties to deprive the church of her liberty, of her glory, of her power, either by obscuring her light, or by poisoning her food, or by substituting forms and ceremonies for vital sentiments and saving knowledge; and when, too, as the results of the whole,—as they are felt in the world, and in the kingdom of Christ,—the principles of godly men are tested, and they are in danger of losing a measure of their spirituality, which is their strength, it is of the utmost importance that those who value their peace above rubies, and who are desirous of walking in the fear of the Lord, and in the comfort of the Holy Ghost, and who are concerned for the glory of Christ and the welfare of souls, should contend for the truth, avow their attachment to it, and derive from it the hope and the strength of which it was intended by its Divine Author to be the never-failing medium. Christian friends, the truth of the Gospel,—the truth of which your pastors and teachers are the defenders and expositors,—is immutable; and although this truth, apart from the grace of Him to whose beauty, love, and power, the truth bears testimony, will neither quicken nor comfort you, yet be assured, that the truth is the instrument by which his mercy accomplishes his will. If you ever become indifferent to the truth of his Gospel, you will lose the conscious support of his arm, the light which flows from his presence, and the guiding star of your hopes will be no longer visible. Let us value and adorn the truth,—evangelical, protestant truth. God commands this, our spirituality requires this, our support and comfort through the trials and afflictions of the year, will mainly depend on this. “Buy the truth, and sell it not.”

Christian brethren, whom the Lord hath counted faithful for the ministry of his truth,—another year of responsibility, of care, of toil, has dawned upon us. Our own souls must be cared for, or they will languish. We must watch for souls, as they that must give account.

We must think, and pray, and labour for the young and for the aged, for the stable and for the unsettled, for the novice and for the matured, for wanderers who have backslidden, and for rebels who have surrendered, for the peaceful, happy church, and for a restless, groaning world. Are we in the advance, or in the rear of our times? Our people are looking to us for instruction, for counsel, for encouragement, for consolation. We are their leaders; but are *we* "followers of God as dear children?" Are we diligent tillers of the ground, faithful stewards of the kingdom, kind shepherds of the flock, intelligent expounders of the word of our Great Master? We exhort our people to examine themselves; let us take the advice we give. Ours is indeed an awfully responsible post. Who is sufficient for it? If we fail, we lead others astray. If we become cold and callous, we freeze and harden those to whom we minister. If we are carnal and worldly, light and trifling, every prayer we offer, every sermon we preach, every pastoral visit we make, will be a record of our personal delinquency, and of our official failure and guilt. The vows of God are upon us. Angels, devils, men, all know that we are the avowed ministers of the cross,—Christ's ambassadors to the camp and court of his foes. If it be right for our people to prepare for the cares and conflicts of another year, and to walk worthy of their vocation throughout it, is it not our duty to instruct and encourage them as well by example as by precept? We must observe the rules by which we expect them to walk, and converse with those realities which we are anxious they should be familiarly acquainted with. We must be the first, not the last to do and suffer our Lord's will. This year may be the closing one of our labour, and even of life. Shall it not be the most active, the most self-denying, the most spiritual of all the years of our ministry, whether they have been many or few? God grant that it may be so. He may chastise, he may dishonour us for the unrepented failures and mistakes of the past year; and should he do it, we must be dumb. But let the first step of the new year be taken in the right direction, let the standard of our hopes and efforts be elevated. Brethren, are we girded for the battle, are we emulous of the prize?

D. G.

TRAVELS AMONG THE CHURCHES.

BY THE AUTHOR OF "DECAPOLIS."

I.

At the autumnal meeting of the Congregational Union of England and Wales, holden at Nottingham, in 1841, a resolution was unanimously carried, recommending the appointment of a travelling agent, in connexion with the Home Missionary Society, to visit the stations,

meet the various associations with which those stations are united, and preach collection sermons, on behalf of the parent institution, wherever arrangements could be made for that purpose.

At the request of the directors, and with the advice of various brethren whom I consulted on the subject, on the last sabbath of the December following, I resigned my charge, at Lymington, to enter on this service. My engagement extended only to two years; and, therefore, would have expired at Christmas, 1843. A short time previously the hand of Providence, as I trust, directed me to the charge which I have recently accepted; and now, in the comparative retirement of a stated ministry, I can calmly review the course through which I have passed, and the various scenes which I have witnessed, during my arduous and, as I trust, not wholly unsuccessful occupation.

At the request of the Editor of the Congregational Magazine, I have engaged to prepare a series of papers of which this is the commencement: but I wish it to be distinctly understood, that for any opinions which I may express, neither he nor the directors of the society for which my travels were undertaken, can be held in the slightest degree accountable. For every statement which, in the course of these articles, I may lay before the public, I am alone responsible. For this reason, I have preferred writing in the first person singular, and making no secret as to authorship.

The opportunities which I have had of forming my opinions, have been such as are possessed by few; but, nevertheless, infallibility is a claim to which I make no pretension. It may be that my conclusions are hasty, although, for the most part, I have been more than two years in forming them; and that my observations are superficial, although, with two or three exceptions, my inquiries have, more or less, extended to all the counties of England.

In the reminiscences which will follow, I intend to give no places, to mention no names, to violate no confidence. I shall merely report, as an impartial witness, that which I have heard and seen; and if, in any case, my statements should prove unwelcome, let it be remembered that "faithful are the wounds of a friend."

Throughout my travels, one thing has struck me very forcibly, and that is, the connexion between the pulpit and the pew—the pastor and the flock. Superficial observers of the voluntary system, (as it is now the fashion to call it,) have often contended that the people form the minister; but a more intimate acquaintance with facts, would convince them that the minister forms the people. As our churches, happily, have not to contend with the evils of patronage, the pastor must, in the first instance, obtain his appointment from the suffrages of the flock; and, therefore, a man who is obviously deficient, as to character, talent, or piety, has little chance of obtaining a charge, at least where a moderate share of prudence and caution is manifested on the part of

the deacons; but when once the candidate has established himself in the pastorate, his peculiar characteristics for good or ill, will gradually, though perhaps insensibly, mould the character of the great mass of his hearers. Undoubtedly, exceptions may occur: I have known some men of zeal and piety, whose ministry has made but little satisfactory impression; but in cases of an opposite order, the result is almost invariable. A preacher of indolent or trifling habits will assuredly inoculate those who consent to hear him. If the minister is contented to let things take their ordinary course, the people in general, will love to have it so; and the few who may mourn in secret over the general decay of piety, will be regarded by the rest with suspicion and mistrust, or to say the least of it, will be left to weep alone.

Another fact, analogous to this, has occurred to me in relation to ministerial association. The influence of a man of extraordinary devotedness is seldom restricted to the flock which has the happiness to enjoy his ministrations. His brethren, in the neighbourhood, catch his spirit, and communicate it to their people. In the course of my travels, I have met with some devoted ministers, who are thus centres of holy influence in the districts where they dwell. Without the slightest attempt to lord it over God's heritage, or even to interfere with "another man's line of things made ready to their hands," they diffuse a leaven of piety in all directions. It is by no means improbable that to this circumstance is mainly traceable the well-known fact that, in religious revivals, certain localities have been remarkably blest; while others, not far distant, have seen nothing of the gracious visitation. The truth has been, that the preliminary bestowment of a revived condition of piety in connexion with the ministry, has led to new and prayerful effort on the part of the people, and that God, ever faithful to his promise, has poured down his blessing, just as soon as his weary heritage was prepared to receive it.

If these views are correct, how important is it, that both ministers and people should deeply feel the responsibility connected with their individual trusts!—that the former should ponder continually the solemn fact, that under God, the piety of their people will depend on the character of their own; and that when the latter are called, either in their individual or collective capacity, to select a pastor, their choice should be guided by the most sacred considerations; since respectability, and talent, and literary standing, afford little compensation for the absence of those qualifications which are best adapted to lead sinners to repentance, and saints to heaven!

ON CHRISTIAN PERFECTION.

THERE are few of the less essential doctrines of the Gospel respecting which there is so much reciprocal misunderstanding as there is about that of Christian perfection. With the exception of Antinomians, all who acknowledge the authority of the New Testament, profess to believe that something thus designated ought to be sought by every one who bears the Christian name; but the respective parties so variously define this perfection, that it may seem to the young Christian only deserving of a name, like the ancient manna, significant of our ignorance of what it is. It is, however, of great importance to take a clear view of an object which should ever be vividly before our eyes, and to reach which we are to make the most vigorous and untiring efforts.

The Greek scholar needs not to be told that although the lexicographers out of classical writers, and Suicer and others out of the Christian fathers, help to determine the meaning of *τελος*, various forms of which are chiefly employed to express the subject before us; yet, that we must rather seek out its meaning by comparing its use in different parts of the New Testament, and in the Greek versions of the Old, than from any etymological investigation, or from any conventional interpretation in the earlier, though uninspired, Christian authors.*

There is however a passage in the Cyropædia of Xenophon, giving an account of the education and classification of public men in ancient Persia, which appears to throw considerable light on the subject. "This place, near the public courts, is divided into four parts; one is allotted to the boys, one to the youths, one to the *full-grown men*—*τέλειοι*—and one to those who exceed the years of military service." The age of the *τέλειοι* extended from about the twenty-sixth to the fifty-first or fifty-second year, the most mature and perfect state of human life.

* Suicer will, indeed, well repay those who consult him. The English reader will be interested in the following passages from Clement of Alexandria:—"Any one is perfect even as he is pious, as he is patient, as he is temperate, as he is laborious, as he is a martyr, and as he is instructed. But one in every respect, and, at the same time, perfect, I know not that there is any such among men, he yet being a man; He only excepted who, according to the naked law, clothed himself in humanity for us. Who, then, may be perfect? He who professes abstinence from sins."

Macarius is still more pertinent. "Never yet have I seen any Christian perfect or exempt from (sin); for although any one may repose on grace (of the Gospel,) and attain to mysteries and revelations, and have great enjoyment of this grace; his sin, nevertheless, still exists together with himself."

Our chief inquiry then is, in what sense do the New Testament writers apply this term to the followers of Jesus Christ? I pass over the word *καταρτισις* as used in 2 Cor. xiii. 9, and in other parts in some of its forms, rendered 'perfect' in our translation, only reminding the reader, that this term expresses the idea of fitness or completeness in the parts, the *integrity* of an individual or of a community. Applied therefore to the understanding, it means a comprehensive knowledge of Divine things; and morally, an equal respect to *all* God's commandments. It seems also to imply the completing of the saints both in their number, and in their qualifications for various offices in the church. See Heb. xiii. 21; 1 Pet. v. 10; Eph. iv. 12, &c.

A few of the different forms of *τέλος* as they present themselves in the New Testament, may now be examined. Matt. v. 48: "Be ye therefore perfect," *τέλειοι*. This is an exhortation to the exercise of universal benevolence, in imitation of our heavenly Father, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." 1 Cor. ii. 6: "We speak wisdom among them that are perfect," *ἐν τοῖς τελείοις*, who are initiated into the Christian mysteries, who have spiritual perspicacity and judgment. 1 Cor. xiv. 20: "Howbeit, in malice be ye children, but in understanding be ye men," *ταῖς δε φρεσὶ τέλειοι γίνεσθε*, be ye mature, adults in judgment, and not children, ill informed and undecided.

In the Epistle to the Philippians the word is employed in the senses most to our purpose. Chap. iii. 12: "Not as though I had already attained, either were already perfect," *ἢ ἤδη τετελείωμαι* referring to the state of sinless perfection which shall be enjoyed at "the resurrection of the dead:" in the 15th verse of the same chapter the apostle adds, "Let us therefore, as many as be perfect, be thus minded," *Ὅσοι οὖν τέλειοι*, exhorting Christians who have already attained to maturity of grace and knowledge; as if he should say, Let as many as have, through grace, made considerable proficiency in religious profession, be agreed to press on, with all energy, to the highest possible attainments.

Dr. A. Clarke, I must be allowed to think, appears to have failed in his attempt to affix the idea of martyrdom to *τετελείωμαι* in the 12th verse. His quotations indeed from the Greek Fathers are apposite, and *τελείωσις* may properly express martyrdom, both as such a death is the consummation of the martyr's toils and sufferings, and as it affords the strongest witness he can give to the truth of the Gospel; but certainly it was not the great aim and desire of Paul to die a martyr! If indeed bonds and afflictions and even death obstructed his apostolic course, there was that confidence, that fortitude, that calm heroism in his breast, which so raised him above the fear of suffering, that none of these things moved him: but where does he display that weak and unscriptural impatience for martyrdom, which so early appeared in

eminent men, such as Polycarp, betraying a mixture of superstition or vanity with the far better qualities of their minds?

Were Dr. Clarke's opinion correct, we must suppose, not only that St. Paul longed for martyrdom himself, but also, that he urged all who were mature in religion, most vehemently to desire the same kind of death. Is it not much more reasonable to believe, that feeling himself very far beneath the holy condition of glorified saints, he was determined to spend his own life, and to urge upon others to imitate his example, in an endeavour to approach, as nearly as possible, to that state of freedom from all sin?

Heb. xii. 23, "to the spirits of just men made perfect," πνεύμασι δικαίων τετελειωμένων, while this predicates freedom from bodily infirmities, it also implies, that before their exaltation, just men were subject to evils which prove the moral character to have been *imperfect* so long as they were in this world of sin and death.

From these and other scriptures it appears, that by perfection when representing the actual or possible attainments of the saints on earth, we are not to understand the absolute and pure state of holiness which fully yields all required by the decalogue; or that state of sinlessness in which glorified spirits exist; but a *maturity* or *ripeness* in evangelical knowledge, righteousness, and true holiness,—a state indeed, in advance of that which the young convert receives, and which the slothful never attains to, but still in its highest attainments, coming far short of the unmixed sanctity possessed by man in innocence, and enjoyed by the redeemed in glory. This perfection is capable of high degrees of excellence, and of such a beauteous exercise of the Christian graces as adorns the gospel, and illustrates the celestial character of its doctrines; of such holiness, and spirituality, and heavenly-mindedness, as, alas! are too seldom witnessed among even the good and sincere; yet still is it limited, and checked, and injured, by the influence of the flesh lusting against the spirit,—an influence which makes as many as are perfect feel, that when they would do good, evil is present with them, and that they cannot do the things which they would. The τέλειοι in the church, like the full-grown men, who by the Persian laws were all soldiers, know by experience, that their class are engaged in a warfare from which there is no discharge.

The New Testament writers do not define this Christian maturity with exactness. There is no canon or rule by which we can ascertain the perfection, or the *ne plus ultra* of the moral attainment. As in bodily stature the Patagonian excels the Laplander, though both may be adult; so among those who "are perfect," there may be considerable diversity, one Christian rising above another; and who will say, that the tallest man he meets, has reached the maximum of his species? Dr. Bates in the fifth chapter of his "Spiritual Perfection Unfolded and Enforced," exhibits this truth very clearly. The intention of this

indefiniteness is to compel the Christian to aim at absolute perfection, and at an entire and full conformity to the holiness of the law—the holiness “of the Divine nature” itself. Thus, were the adult Christian’s attainments equal to those of St. Paul, he must, nevertheless, employ the language of that holy man:—“Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

There is, we conceive, great wisdom manifested in the law furnishing a distinct and *definite* portraiture of absolute holiness; and in the *indefinite* representations of the perfect or mature Christian given in other parts of the sacred Scriptures. Thus no compromise is made of the law, but it remains holy, and just, and good. This is the goal towards which he hastens through the whole of his course, and he is stimulated to accelerate his pace, by inward delight in the law,—by the promises of more grace,—by his regard for the glory of the Lord,—and by the final prize of his high calling. Feeling, however, faint, though pursuing, and annoyed with propensities either to overstep the mark of the stadium, or to loiter in the race, the Christian is mortified at himself, and compelled to invoke the aid and security which he needs. The workings of indwelling sin, so ably described by Dr. Owen, contrasted with the *ideal* of absolute perfection in holiness that delights his soul, makes him ashamed of his excellences, seek the pardon of his graces—his “righteousnesses,” repent of his sinful failings, and, with the pious Beveridge, say, “My tears need washing, and the washing of my tears needs to be washed in the blood of my Redeemer.” He believes he is a servant of the Lord, but, at the same time, feels and laments his unprofitableness: he rejoices in Christ Jesus, and has no confidence in the flesh.

Let not, therefore, professors be slothful, but followers of the most eminent of the saints: let them not conclude that no attainments are to be practically made, because in this life they expect not to arrive at a state of absolute perfection. The standard and the encouragements to spiritual perfection here are indefinitely elevated and strong; and Christians have enough to do as they *watch* unto prayer, and offer unto “the God of all grace” those sublimely comprehensive petitions of St. Paul recorded in Ephes. iii. 14—19. Let as many as are perfect be thus minded, and men will soon, beholding their good works, more than ever yet they have done, glorify their Father who is in heaven.

It is difficult for those who profess to have attained perfect conformity to the law in heart and in life, to prove that they do not lower the requirements of the law, and in fact, nullify it. “They measure themselves by themselves,” instead of comparing themselves with the Divine standard. They erect a lower standard of right and wrong, a

milder evangelical law, as it has been termed; and thus, in fact, through attachment to theory, both the *perfectionist* and the *antinomian* meet, and agree to relieve the Christian from the high, unbending, everlasting claims of the moral law. The profession, too, of actual personal freedom from all sin, it is deserving of notice, has more frequently been made by weak and questionable characters, than by those whose graces command from others the greatest confidence and admiration. The best scholar will generally place himself on the lowest form. It seems, likewise, that the notion of perfection which we here combat, is calculated most powerfully to feed vanity and self-gratulation—to lower the exercises of faith into those of sense; and to check the flow of godly sorrow and Christian sympathy.

Dr. Barrow, in his sermon on self-conceit, expresses our sentiments with his usual force. "There have been, indeed, sects of men, (such as the Novatians and the Pelagians,) who have pretended to perfection and purity; but these men, one would think, did never read the Scripture, did never consult experience, did never reflect on their own minds, did never compare their practice with their duty; had no conscience at all, or a very blind and stupid one. 'Who can say, I have made my heart clean; I am pure from my sin?' was a question of Solomon, to which he thought no man could answer affirmatively of himself. 'If I justify myself, my own mouth shall condemn me; if I say I am perfect, it shall prove me perverse,' was the asseveration of that person whose virtue had undergone the severest trials. 'In many things we offend all,' was the confession of an apostle in the name of the wisest and best men.

"Such men, indeed, (in contemplation of themselves and of their doings,) have ever been ready to think meanly of themselves, to acknowledge and bewail their unworthiness, to disclaim all confidence in themselves, to avow their hope wholly to be reposed in the grace and mercy of God—in his grace for ability to perform somewhat of their duty,—in his mercy, for pardon of their [deficiencies and] offences,) to confess themselves, with Jacob, less than the least of God's mercies,—with David, that they are worms and no men,—with Job, that they are vile, and unable to answer God, [if] calling them to account, in one case of a thousand; that they abhor themselves, and repent in dust and ashes; that, after they have done all, they are unprofitable servants. And is he not very blind, who doth see in himself those perfections which the greatest saints would not descry in themselves? Is he not infinitely vain that fancieth himself more worthy than they did take themselves to be?"

Sittingbourne.

J. K. F.

WHAT IS REQUISITE ON THE PART OF OUR CONGREGATIONS TO SECURE THE SPIRIT OF DEVOTION IN PUBLIC WORSHIP ?

OPINIONS have recently been expressed in various quarters, and with a growing earnestness, that the public worship of Congregationalists is not, usually, characterised by that deeply devotional spirit which the gospel can inspire, and which our nature requires. When we say that our worship is not solemnly devotional, we mean, in fact, that the people are not *in a high degree* devout. It is not on some altar of earth that the celestial fire burns feebly; but in the hearts of those assembled in the house of prayer. We propose to inquire, by what means they may gain a more healthy spiritual condition. To realise a happier state of things, it is not sufficient that there be competency and devotedness in our ministers. A regenerating work must be wrought in the congregation; the transforming power of Christ must be received in their breasts. We shall, first, point out some things which, in our judgment, depress the tone and weaken the force of their devotional sentiments and feelings.

We think we can detect the existence of unfavourable influences *in some of the characteristics of the age*; for the habits of thought, and the opinions which are popular and national, in every period exercise manifest influence on the church. The spirit of the worshipper within the temple is tintured by the spirit in the world around it. The opinions and the temper of the man have a directing force on the creed and the feelings of the Christian. The disciple of Jesus is drawn, to a certain extent, into agreement with the social tendencies and the current maxims of the day in which he lives. He is influenced by the active intelligence and the excited and earnest passions of the world. In apostolic times, Jewish habits of thought brought error, prejudice, and disorder into the church. In a subsequent age, the Alexandrian school of philosophy became the source of many subtleties, speculations, and heresies. Philosophy claimed the interpretation of the mysteries of revelation; and the Gospel was corrupted by being forced to speak the language of the schools and the doctrines of sects. So the opinions and the social tendencies of the present age, exercise a powerful influence on the church of Christ.

The sceptical tendency and restlessness of the popular mind damp the devotional ardour of the people. The periodicity which exists in some of the motions of the solar system, seems to have its parallel in the history of human reason. The latter, like the former, has its cycles, comprising less or greater terms, and is subject to revolutions, some of which are rapidly completed, while others have so vast an interval, as to elude the reach of the profoundest mental analysis. It

has its flux and reflux—like the tidal wave; its periods of energy and of weakness. It has been credulous until almost every play of the imagination has been taken for truth; it has been unbelieving until truth has been treated as a fable. In one phasis we see it possessing a vigorous appetite for the marvellous; in another, discrediting any miraculous interposition of the Creator in his own works. In one period it has yielded an implicit faith to established systems; in another it has been impatient and restless under the restraints of moral sentiments, and of legislative enactments. The present age is marked by the latter tendency. Its awakened intellect is engaged in detecting the frauds which have been practised on it in earlier times, rather than looking, with a thoughtful and prophetic eye, to those which are to come. It is not so much discovering new truths in moral science, as rejecting the errors of past generations. It is dissolving the charms which held sovereign sway over the intellect of ages, rather than submitting to the direction of surer and more infallible guides. It would strip our nature of all those attachments which could not give satisfactory evidence of their physical utility. The heart must have no logic of its own, nor presume to teach the understanding any of the lessons which guide to wisdom and happiness. The popular mind is impatient of restraint. Reason—that is, the average intellect of the men of this age—is regarded as equal to every task; competent to solve every mystery; and to place in a just and equitable light, those social and religious questions which have long perplexed the wisdom of the world. “In truth, nothing is more characteristic of our age, than the vast range of inquiry which is opening more and more to the multitude of men. Thought frees the old bounds to which men used to confine themselves. It holds nothing too sacred for investigation. It calls the past to account, and treats hoary opinions as if they were of yesterday’s growth. No reverence drives it back. No great name terrifies it. The foundations of what seems most settled, must be explored. Undoubtedly this is a perilous tendency. Men forget the limits of their powers. They question the infinite, the unsearchable, with an audacious self-reliance. They shock pious and revering minds, and rush into an extravagance of doubt, more unphilosophical and foolish than the weakest credulity.”* These remarks of an eloquent writer, truly depict the tendency of the popular mind,—especially the active, masculine, but undisciplined intellect of the manufacturing districts. Unsettled opinions are prevalent; and doubt, with many, has become the habit or the rule of reason. Such a state of things generates pride, self-sufficiency, an insubordination of mind to human experience and wisdom, and an irreverential state of feeling towards things sacred and divine. This tendency of the age, in its secondary influences, is

* Dr. Channing.

felt in our congregations. The views of many are modified by its impulsive and directive power. It is a source of restless disquietude and arbitrary fickleness; and when it does not rudely refuse, it unwillingly offers respect and courtesy to social or mental superiority.

This scepticism of the popular mind is in direct antagonism to the devotional spirit. The one is a worshipper of intellect, as it exists in man; the other adores it, as it is existent in God. The one presumptuously relies on the force of reason; the other is sobered by a consciousness of its weakness. The one has human nature as its centre of attraction; the other the uncreated Author of the universe. The one muses most deeply on that which is material and visible; the other on the spiritual and the eternal. The one is familiar with conceptions that exalt its pride; the other with ideas that deepen its humility. The one burns incense at its own shrine; the other bows meekly before the altar of God. The one exalts the secular interests of man; the other the moral and the spiritual. The one regards religion as designed to aid him in obtaining physical enjoyment; the other as ordained to raise him to perfection and happiness in heaven. The former smiles on the Gospel only as it is subordinate to social and political interests; the latter feels it more precious, when the heart is rent by the storms of life, or is agitated by the mysterious gloom which shadows the sepulchre.

The sceptical spirit is, we think, strikingly *egotistical*; nor, when professing zeal for the public good, is it free from a sable selfishness, which estimates every thing as it ministers to its gratification. As our congregations are influenced remotely by this temper, *we may expect to find a spiritual selfishness existing in their piety*. Religion is more regarded as the source of happiness to man, than as the means of glorifying God. Human nature is the object of pious contemplation, more than the Divine. The serious mind dwells too much on itself. It has a tremulous anxiety about all its little wants and cares, rather than an elevating sympathy with the mind of God. Religion is constrained to minister to human necessity, more than to make man a ministering spirit before the throne of the Eternal. The celestial visitant is made to utter the language of earth, rather than to teach man to speak the language of heaven. The incarnation of Jesus is hailed, as it brings "good-will to man;" but the soul does not become instinctively ennobled by the thought that it brings "glory to God." From this state of mind, our people enter the sanctuary thinking more about themselves than God; more of salvation than of Christ. The service is valued in proportion as it produces agreeable excitement, or spiritual consolation. They come not to feel penitential humility in the presence of the Lord, but to have every anxiety quieted; not to be roused to action, but to gain repose of mind; not to learn the sacrifices they must make for Christ, but to be refreshed only by the

exhibition of the cross he bore for them. Divine ordinances are viewed as seasons of holy comfort, more than as the appointed times when God is to be devoutly and solemnly worshipped. The pious mind, thus reflecting on itself, limits its vision to the little sphere of its individual interests; and when its own wants are satisfied, too frequently its prayers are ended.

It will not require many observations to show that this selfish form of piety is not friendly to a high state of devotional feeling in Divine service. The worship of the angels appears free from this leaven of selfish contemplation. God is ever present to their minds; he is the theme of their songs, and the source of their harmonies. Their happiness does not spring from an eternal thinking about themselves; but from a constant contemplation of the Divine Majesty. The most perfect example of the devotional spirit in connexion with our nature—that of our Lord—was free from the characteristic in question. His mind was ever self-forgetful. At twelve years of age, he was sitting in the midst of the doctors, “hearing them, and asking them questions,” but it was because he “must be about his Father’s business.” His meat was “to do the will of Him that sent him, and to finish his work.” “Glorify thy name,” was his prayer, when his soul was troubled by thoughts of his approaching passion. His own repose was forgotten, in his intense desire to honour the Father; and he became unconscious of hunger, thirst and toil, to give to man the bread of life. The deepest sources of piety spring from such going out of ourselves, and having “our conversation in heaven.” As it is physically injurious to be continually thinking about all the possible ailments of the body; as it is destructive of energy of character to be constantly dwelling on the difficulties and sorrows of life; so the soul attains not the more eminent forms of piety, when its attention is constantly fixed upon itself; when its spiritual life consists in a nervous watching of every alteration in thought and feeling; when the great object of pursuit is a sense of comfort; when soul-prosperity is regarded as subsisting in inward quietness; and when public worship is regarded, chiefly, as the means of ministering to this spiritual selfishness. It is a feeble, or a morbid, rather than a healthy or a high-toned piety, that is thus perpetually self-reflective. Let it not be supposed that we undervalue self-knowledge, or would disregard the pulsations of the inward life; but we would not have the Christian to be unceasingly revolving in the circle of his own spiritual sensations. A mind clinging to this form of experimental piety, will have but contracted views of the genius and scope of the Gospel: it has not worshipped in the holiest, or seen the wings of the cherubim; and has yet to be penetrated by the higher truths, and to be transfigured by the sublimer visions of our holy religion. As it has not ascended the mount, or urged the petition “show me thy glory,” it feels not the trembling—it knows not the

bliss, of those who have "seen the Lord." As a consequence, it will be a stranger to high devotion. That will come upon it, as the dove-like form descended upon Jesus, when it enters on a nobler service than ministering to its own spiritual quietness or consolation. That light will shine upon it, when it looks beyond itself; sees the burning bush as when it stood by Horeb; and seeks that fellowship which brings the soul into a mystical union with God. It will become ardent from meditations on Christ; from profound musings on the mystery of his incarnation; from watching with him through the night of his passion; from converse with him in those realms which are illumined by his glory; from enlarged charity towards the universal church; and from the spirit of self-oblivion, gained by frequently contemplating the agonies of the crucifixion.

Further, we venture to suggest, *that the religion of the present day is too exclusively doctrinal.* Whitefield and his companions in toil, confined their ministry, chiefly, to two great truths, namely, justification by faith, and the regenerating work of the Holy Spirit. Of course they enlarged on other topics, but these were cardinal points, and were stated strongly in almost every sermon. In thus acting, there was more than human wisdom; there was Divine direction. It was the want of the age. The church of England offered, as the means of salvation, her liturgies, creeds, and sacraments; and the dissenters showed the world how formal and frigid, orthodox piety could become; and gave painful illustrations of the ease with which the mind could slide from a cold belief of the truth, into a dogmatic championship of error. For a century, the great doctrines mentioned above have been preached with energy, fidelity, and success. They are now rooted in the convictions and affections of the Congregational body. No confessor of the faith, no martyred saint, could have more solemn convictions of the essential value of these doctrines than ourselves. They rank with the highest truths of revelation, and shine among the brightest lights in the spiritual firmament. But we think that we should advance decidedly beyond them, and furnish more comprehensive instruction to the church of Christ. Her high calling requires that she should rise to the possession of a pure and sublime holiness. We should be unfaithful to our convictions, if we admitted that she now wears the spiritual diadem, which her gracious Saviour is willing to bestow. And as the truth is the instrument of sanctification, the great lessons connected with the subject should be continually and vigorously set before her. That church, also, has a great work to do—to win the world to Christ. This she must do by the beauty of her spiritual character; the sweetness of her Christian spirit; the moral dignity of her bearing in the midst of every "crooked and perverse generation;" the impressive spectacle of her sublime virtues; the force of her resistless persuasion; and the costliness of her willing

oblations. Having pointed her to the cross as the means of her salvation, we must point her to the world, as the scene of her toils, her sufferings, and her sacrifices: and she must become arrayed before the world, in the spirit and power of Christ, ere her work will be accomplished, or her redemption completed. She has, then, other great lessons to learn beyond those which are immediately connected with her introduction to the spiritual life.

Christianity may be regarded as a science, and in this view, truth; doctrine will be its substance, and intellectual conviction will constitute its reception. It may be viewed as a principle,—and love, springing from its Divine source, will be that principle, communicating vital energy to the soul, as the ground and motive of action. It may be regarded as a moral law, and its precepts constitute the statutes of its Divine Author. In our judgment, the religion of the present day is most in agreement with the first of these particulars. There exists a more forcible and practical sense of the duty to believe the Gospel, than to sustain in the heart that charity which “thinketh no evil.” That part of the Gospel which is to be credited by the understanding is largely illustrated and more generally received: that part which requires the homage of the affections and life to the laws of Christ, is less powerfully and impressively felt. We do not advocate less thought; we rather plead for a more thorough intelligence; but the most urgent and immediate want is, that the heart should be deeply imbued with the spirit of Jesus. What a fountain of feeling that heart is! What grandeur it reveals in its affections; what energy lies infolded in its passions; what a noble enthusiasm it can display, where its love or its pity is awakened! And is it not capable of a still greater depth and compass of emotion, when derived from so rich a source as the love and the death of Christ? But while Christians are content with low attainments in the Divine life, a feeble devotional spirit is sufficient to sustain them in their course. Were it otherwise,—did they solemnly feel that each hour they must walk in the Spirit, and live after the example of their Redeemer—the heart governed by benignant affections, and the life pure, benevolent, and self-denying,—they would see the need of a deeply devout spirit; they would be impressed with the necessity, strong as a law of nature, for the glow of spiritual feeling, a moral purity of taste, a vivid perception of the “beauty of holiness;” a heart, every fibre of which should throb with a gracious vitality, and a mind deriving from the cross its highest principles and its richest affections. Such a state of mind requires and implies the existence of the devotional spirit, in its thrilling and heavenly emotions.

Another characteristic of the age, which, we think, is unfavourable to the devout emotions, is its worldliness. We quote again from the same distinguished writer. “On what, after all, are the main energies of this restlessness spent? On property—on wealth. High and low,

rich and poor, are running the race of accumulation. Property is the prize for which all strain their nerves, and the vast majority compass, in some measure, this end." "The worst sign is, the chaining down of almost all the minds of a community to low perishable interests. It is a sad thought, that the infinite energies of the soul have no higher end than to cover the back and fill the belly, and keep caste in society. A few nerves, hardly visible on the surface of the tongue, create most of the endless stir around us. Undoubtedly, eating and drinking, dressing, house-building, and caste-keeping, are matters not to be despised; most of them are essential: but surely life has a higher use than to adorn this body which is so soon to be wrapped in grave-clothes, than to keep warm and flowing the blood which is so soon to be cold and stagnant in the tomb. I rejoice in the boundless activity of the age, and I expect much of it to be given to our outward wants. But over all this activity there should preside the great idea of that which is alone ourselves, of our inward spiritual nature, of the thinking immortal soul,—of our supreme good, our chief end, which is to bring out, cultivate, and perfect our highest powers, to become wise, holy, disinterested, noble beings, to unite ourselves to God by love and adoration, and to revere his image in his children. The vast activity of this age of which I have spoken, is too much confined to the sensual and material—to gain, and pleasure, and show. Could this activity be swayed and purified by a noble aim, not a single comfort of life would be retrenched, whilst its beauty, and grace, and interest would be unspeakably increased."

These observations, we think, will gain the assent of thoughtful minds, accustomed to reflect on what is passing around them. This is an age of chivalry, but it does knightly service on behalf of mammon. The church partakes of this spirit; a thirst for riches burns in the bosom of Christians. In this respect there is little distinction between them and the men of the world. Both are exhausting their energies in acquiring wealth, are unsatisfied with present possessions, display a similar magnificence, have the same ambition to aggrandise their families, and are enslaved by the same spirit of accumulation. Many Christian men have not that moral dignity, and that high-toned religion, which are content with an humbler home and less expensive habits than their worldly neighbours in equal circumstances. The smile of the world charms, and is more influential than the example and approbation of Christ. The heart covets a magnificent worldliness, more than the moral grandeur of a life adorned by the spiritual beauty and the majestic humility of the Lord Jesus. There are many admirable exceptions; but this worldly spirit exists in our congregations to an extent that may burden the devout mind with many painful thoughts. It is an inspiration of evil, and must be cast out of the church, before

the world, like the demons, will be awed by the presence, and show a trembling submission to the authority of the Redeemer.

The magnetic poles are not more repellant than are the spirit of mammon and the spirit of devotion. The heart cannot be governed at the same time by two antagonist passions ; and these are opposed as light and darkness. Where the worldly spirit has a supreme control, piety will be a selfish egotistical character ; feeble in its higher principles ; unconscious of the calm depths of spiritual feeling ; timid and doubtful where faith shows her brightest evidence, and a stranger to that Divine felicity with which it can bless the heart. It would be visionary to expect a devout spirit, rich in the graces of Christ, in minds thus enslaved by the beautiful, the brilliant, but deceptive hopes and pleasures of the world.

(To be concluded in our next.)

THE RETROSPECT.

We must guard against a fanciful mode of interpretation in reading the Old Testament. Its allegories were written for our learning, its types were exhibited for our instruction, and its historical characters are recorded as ensamples to the church in all ages. But in explaining and applying all these, we should take care to follow the teaching of the apostles, and not the dazzling and bewildering light of a vain imagination. There are, however, many plain and obvious analogies between the ancient Israel and the Christian church, in tracing which for our own improvement, we are supported by the authority of the New Testament. Among these the journeying of forty years in the wilderness, closely represents the trials of the Christian during this earthly pilgrimage.

As we are now arrived at a new stage in our progress, you will suffer me, reader, to offer you a word of exhortation to be pondered in your closet as you enter the year 1844. Here Providence turns a page in your history—Who knows what shall be written on it ? Who knows what this new year may bring forth ? We should hear its first hour strike with trembling, and devote its first week to a careful retrospect of the past. To aid you in these needful and profitable meditations, you should read the eighth chapter of Deuteronomy.

As time flies on in its eternal progress, as “the world passeth away and the lusts thereof,” as its “fashion changeth,” and the varying year symbolises our fleeting life, how solemn is the call to *remember all the way in which God hath led us !* There is a voice in the falling leaf rustling in the autumnal blast, which speaks to us affectingly of our mortality :

“Like leaves on trees, the race of man is found,
Now green in youth, now withering on the ground.”

Remember, then, to whom you belong, your Creator—"the Lord thy God." Is he *thine*? Are you not only the work of his hands, but the sheep of his pasture? Are you redeemed from the hand of the enemy? Have you come out from Egypt, cast off the yoke of Satan, and determined at every cost to follow the leading of the Lord? Then consider what you owe Him! Calculate, if you can, the amount of your obligations! Remember who it is that has condescended to be your guide, and has faithfully led you through all your devious and dangerous way in the wilderness.

Read Deut. xxxii. 8—11, and see in what tender and endearing language this guardian care is spoken of: "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; *he led him about*; he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him."

It has been even so with you, my friend:—God alone has kept you hitherto, and saved you from a thousand dangers, the effects of your own follies and sins. Perhaps you have not always thought so. You relied on your own skill and prudence, and "sacrificed to your own net and drag." But how vain were such supports! There was really no God with you but JEHOVAH.

Remember the source of all your sufferings, your disappointments and vexation, in passing on through this wilderness. Have they not sprung from your *sins*—your proud discontent—your ungrateful murmurings? These have made the desert to you more dreary and desolate; they have perplexed your path, and rendered your way tangled and thorny. Do not fretfully cast the blame of your troubles upon a gracious Providence. God does not willingly afflict. No; "thou shalt consider in thine heart that, as a man chasteneth his son, so the Lord thy God chasteneth thee." Deut. ii. 5. He has done it, first, "*to humble thee*." Ah, how hard is it to humble the heart of man! How many rebuffs, mortifications, and crosses are required to beat down our pride! But what hope can a father have of his son till this is subdued? He led thee in different ways, secondly, "*to prove thee*, to show what was in thine heart." We can never know what is in us till we are *tried*. A prophet of old told a man what wickedness he would commit when elevated to power: he exclaimed, "Is thy servant a dog, that he should do this thing?" Nothing is more corrupting than power. Hence the necessity of restraining it by every available check. Wealth has a similar tendency. They that will be rich fall into temptation, and yield to many foolish and hurtful lusts, which drown men in destruction and perdition. Therefore Moses, whom the Holy Spirit taught to sound the depths of human nature, writes as follows: "Lest

when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; and all that thou hast is multiplied; *then thine heart be lifted up*, and thou forget the Lord thy God, who brought thee forth out of the land of Egypt, from the house of bondage." Deut. viii. 12—14. Would that the rich laid this to heart, and considered each one how far it is applicable to himself.

Such alas, is our natural depravity, that wealth and power would prove the eternal ruin of many! Let us not repine, then, if He who knows us best, has seen fit to refuse the fatal gifts; or if he has withheld them, till by various and painful discipline our hearts should be prepared to use them aright. Let the *design* of God in these exercises, be ever kept in view. This is expressed by Moses, in the chapter which has suggested these remarks, v. 16, "*To do thee good in thy latter end.*" How wisely and graciously does our heavenly Father work to make the most of poor human nature in his children! Some children, we know, will bear no indulgence—petting would be their ruin. Let us humble ourselves at the thought that we are among the number; and let us be meekly resigned to the will of Him who knows what is best for us. "Our light afflictions which are but for a moment, will work out for us a far more exceeding and eternal weight of glory." Let nothing, in our spirit or conduct, tend to prevent this blessed issue! "All things shall work together for good to them that love God, that are the called according to his purpose." Are you called of God? The answer to this will be found in your reply to another question—Do you *love* God? If *not*, a fearful doom awaits you at the coming of Christ, unless you immediately implore Him to grant you repentance unto life, and the remission of sins, through faith in his Son.

Remember, therefore, with gratitude and love, all the way the Lord hath led you, from your youth up, in every variety of situation—

"Through all the changing scenes of life,
In trouble and in joy."

Remember how he has redeemed your life from destruction, how he has healed your diseases, raising you up from the bed of pain and languishing, restoring you to strength and felicity, crowning your life with loving-kindness and tender mercies. Oh! if we pondered these things as we should, would not our eyes fill with tears of grateful joy; and should we not call upon our souls and all that is within us to praise the Lord? *Now* is the time to sacrifice body, soul, and spirit anew to Him! Seize the happy moment of sacred sensibility, of solemn and sanctified emotion, to abhor that which is evil, and cleave with the whole soul to that which is good. The time is short. The night is

coming,—the night of bereavement, calamity, or death, when no man can work.

But that you may work for God, not only zealously but wisely—that you may add to your virtue, *knowledge*,—

I. *Remember* all the way which God has led the *human race*. Consider his varied dispensations to man, the state of the nations, and the claims, temporal and spiritual, of your fellow-beings throughout the world; that while you adore the wisdom of God in his wonderful works towards the children of men, you may put forth your utmost efforts for the accomplishment of his purposes of mercy.

II. *Remember* all the way in which Jehovah has led the *church universal*. Consider his dispensations to his own peculiar people,—the simple arrangements under the patriarchs, the ceremonial and symbolical system under Moses, the connexion between the two economies, the history of the church during the present era, its rapid and mysterious corruption according to prophecy; its reformation,—the progress of great principles since then, the revival of heresy in our own day, and all the signs of these times so pregnant with portentous events. Remember that *a great crisis is upon us!* and ask yourself on your knees before God, *as you begin the year 1844*, What should I do at such a time as this? Have I no mission to fulfil—no work to finish? Is it for nought that the church, the Lamb's wife, has been saved from the dragon, and been led safe through the waste and howling wilderness of the dark ages, fed on manna, and supplied with living water from "the Rock that followed her?" The day of her triumph and glory is coming. Will *you* remain among her enemies, when she comes up from the scenes of her depression and persecution, leaning on the Beloved?

III. *Remember* all the way in which God has led the *denomination* to which you belong. Why did he raise it up? Has it answered its purpose? Does it need improvement? Are there evils that may be corrected, and cannot *you* do something to accomplish these objects? Are you not in duty bound to do what you *can*?

IV. *Remember* all the way God has led the particular *society or congregation* to which you belong. Have you fulfilled your duties there? Have you been diligent to diffuse religious knowledge among the people? Have you set a holy example, or the reverse? Have you encouraged the ministry of the Gospel, and given your influence in support of scriptural discipline and unity among the family of God? *If not, begin now.* Have you sought to combine spirituality and public spirit in your conduct as a church member? Let new year's day leave you a new man; and let it bear a better report to heaven than all that have gone before!

V. *Remember*, finally, all the way a gracious God has led *your family*. Oh, how often might he have pierced your heart through *them!* And

yet he has spared them, and you also. Consider this; and let the thought of unnumbered mercies vouchsafed, where *judgments* would have been most keenly felt,—confirm all your holy purposes; and, come weal or woe to the church or the world, be it yours to stand firm and vigilant at the post of duty in 1844!

Your affectionate MONITOR.

THE ASCENSION.

PAST this moon-haunted sky,
Past every watch-fire high
That far along heaven's battlement flames out,
Our Saviour hath gone up—
All drained his anguish-cup,
His way with happy clouds thronged dimly round about.

On that lone head forlorn
The storms within thee born,
Dark-tossing Lebanon! can beat no more.
Mourn—spirit-ridden blast!
No more on Him, outcast,
Thy demon-driven wrath canst thou down-sweeping pour.

Faint-footed drops of dew!—
Now 'tis no grief to you
If ye *do* die 'neath sun-light's cruel glare;
Since ne'er on Him again
Can fall your gentle rain,
As once when ye came down to hear his midnight prayer.

From maniacs' eyes may ye
Scowl out triumphantly,
Ye soul-inhabiting fiends—and safely house;
For now ye need not haste
Back to your desert waste,
At one rebuking frown from His celestial brows.

Wake up—dark brotherhood!
War—Tyranny—and Blood,—
Feigning His service, widely shall ye reign—
In mockery tossing forth
The weltering wrecks of worth—
And o'er the nations drive the waves of wrath and pain.

No—die!—dark brotherhood—
Sink with your fury-flood,—
The Spirit is sent down—the promise given,
All men of Christ shall sing,
One saintly gathering,
And this marred earth be new, and new this rolling heaven.

REVIEWS.

PAMPHLETS ON GENERAL EDUCATION.

1. *An Analytical Digest of the Educational Clauses of the Factories Bill, now before Parliament, with observations and objections: to which are added, Practical Suggestions to the opponents of the Bill.* 8vo. pp. 44. London: J. Dinnis. 1843.
2. *The Bill, or the Alternative. A Letter to the Right Hon. Sir James Graham, Bart. M.P. &c. By Henry Dunn, Secretary to the British and Foreign School Society.* 8vo. pp. 31. London: Ward & Co.
3. *Equity without Compromise: or Hints for the construction of a Just System of National Education.* By Edward Swaine. 8vo. pp. 36. London: J. Snow.
4. *The Question "Is it the Duty of the Government to Provide Means for the Education of the People?" examined.* By George Payne, LL.D. 12mo. pp. 32. London: J. Gladding.
5. *Reasons against Government Interference in Education: shewing the Dangerous Consequences of entrusting a Central Government with the Education of its Subjects, and explaining the Advantages of leaving it to be regulated by individual, family, and local influence. By an Observer of the Results of a Centralized System of Education during thirteen years' residence in France.* 8vo. pp. 56. London: T. Ward & Co.
6. *The Social, Educational, and Religious State of the Manufacturing Districts: with Statistical Returns of the Means of Education and Religious Instruction in the Manufacturing Districts of Yorkshire, Lancashire, and Cheshire. In two Letters to Sir Robert Peel, Bart. With an Appendix, &c. By Edward Baines, Jun.* 8vo. pp. 76. London: Simpkin, Marshall, & Co.
7. *A Plea for Liberty of Conscience. A Letter to Sir James Graham, Bart. on the Educational Clauses of the Factories Bill.* By John Howard Hinton, M.A. 8vo. pp. 16. London: Houlston & Stoneman.
8. *A Plea for Liberty of Education. A second Letter to Sir James Graham, Bart. on the Educational Clauses of the Factories Bill.* By J. H. Hinton. 8vo. pp. 52. London: Houlston & Stoneman.

OUR readers must not imagine that we are now about to discuss the merits of that bill which was so ably exposed by several of these pamphlets, or to do more in reference to them than to say that their gifted authors rendered good and effective service to the cause of religious freedom, by their prompt publication; and that an acquaintance with

these productions is essential to a correct estimate of the state of opinion amongst Nonconformists upon the momentous subject of general education.

Great as are the obligations we owe to those writers who helped to arouse the public mind to a sense of the importance of resisting the educational clauses of the Factories Bill, yet we are sure they will admit that now that struggle has passed away, we had better make their publications a text, and address ourselves to the question of general education, and how we may best improve the events that have occurred, for the public good.

Not half a century has yet elapsed, since the idea was almost universally entertained among the aristocracy of this country, that anything like an intellectual education for the humbler classes was a matter of very doubtful propriety. About that period the country was ruled by an oligarchy, and a system of physical domination, unacknowledged perhaps in words, but too plainly manifested in those expensive and sanguinary wars, waged to uphold mere kingly authority among foreign nations; and at home by a spirit of blind subserviency to civil and ecclesiastical rulers. To perpetuate this power and prolong this thralldom, it was obviously the interest of those in authority to keep the human mind in ignorance. Knowledge and freedom generally go hand in hand; and as it was by no means their policy to bestow too large a measure of the latter upon the people, it was found the more convenient way to withhold it by abridging the former. Allied to this power and to these rulers, or rather as the needy expectants of their patronage, the clergy also had their motive for assuming a similar attitude towards the humbler classes. But the mind of man has within itself a principle of elasticity, that in proportion to the pressure laid upon it, increasingly tends to a re-action, which in the rebound not unfrequently overthrows the authors of its degradation. By degrees the light of truth and the love of freedom pervaded the minds of a prostrate people, and led them to regard themselves as something higher in the scale of creation than the mere beasts of burden to a government. A spirit of moral and religious inquiry was also excited, and more enlarged views of the relative duties between man and man were elicited. In consequence of this a desire for knowledge increased, and led the people to suggest modes not only of improving themselves, but of moralising and enlightening the neglected poor around them. And in the van of this heaven-directed movement, as in all others of any real value, the banner of religion is found unfurled. It was a sense of the *religious* destitution of the children of the poorer classes, that induced Mr. Raikes of Gloucester, and Mr. Fox of London, and other benevolent founders of Sunday Schools, to give the first impetus to that mighty moral machine. And this was beginning at the right end, because moral and religious

improvements are the foundation of all others. But their early attempts only served to show the vastness of the work they had undertaken. A mass of ignorance was found to pervade the lower orders, that even the rapid spread of Sunday Schools was utterly unable to remove, or even to reach. Enough was done, however, to draw down upon the originators of these schools the ire of the clergy. But the more they were persecuted the more the good work flourished; and a foundation being thus laid, by-and-by day-schools arose, here and there, as an invaluable auxiliary. To the formation of Sunday-Schools, therefore, may be traced a second revival of letters in this country, even as to the Reformation we are indebted for the first. And not unlike the Reformation in another point, was the persecution these schools sustained at the hands of a dominant priesthood.

The two most prominent names in connexion with early popular education, are those of Joseph Lancaster and Dr. Andrew Bell. The former, a member of the society of Friends, and the son of a private soldier, moved by a benevolent feeling towards the neglected children around his father's dwelling in the Borough Road, Southwark, opened a school, and fitted it up at his own cost, and mostly with his own hands, in which he assembled about ninety children. This was in 1798, a period of public distress as well as of general ignorance; and as necessity is said to be the mother of invention, in this instance a remarkable invention was certainly the result. He found it impossible to give all his attention to the crowds of children who came in upon him, and he was too poor to hire the assistance of others; and perhaps some ideas of the "marshalled host" received from his father, suggested the famous monitorial plan, afterwards identified with his name and system of teaching. Soon after this, he attracted the attention of the Duke of Bedford; and in 1805 he had an audience with George the Third, who on that occasion uttered the memorable words, "I wish that every poor child in my dominions may be able to read the Bible."

From 1807 to 1811, Lancaster travelled over the kingdom well nigh 7000 miles, and lectured to nearly 50,000 persons; and the result of his labours are the very many Lancasterian or British Schools, now established throughout the country, and the central institution of the British and Foreign School Society, that unites and aids them all.

But the matter had now grown too serious in the eyes of churchmen to be simply despised and persecuted. In self-defence, or rather by way of retaliation, a parallel movement was set on foot, and a convenient organ was found in Dr. Bell and the Madras system. Hence arose the National School Society. But such an institution cannot with accuracy be called national. It is simply, as every one knows, an organised device to teach the doctrines of the Church of England, and keep within her pale as many of her errant sons as she can. The clergy finding themselves unable to browbeat dissenters and crush their efforts,

endeavoured by these means to countermine them. This is too notorious to be denied. Candour, however, compels us to add, that there are at this time, many of the clergy who sincerely labour to educate their neglected poor, from higher and better motives.

The British and Foreign School Society, and the National Society, are therefore the only regularly organised schemes for conducting the popular education of the country; and it needs not be added that they are inherently of so dissimilar a character as to preclude all hopes of their ever acting in concert for one object.

Another and a novel feature of modern education, is the more recent formation of Infant Schools. These seem to derive their origin from the Pastor Oberlin, who appointed conductresses in each commune of the Ban de la Roche, and paid them at his own expense. He also procured rooms where children from two to six years of age might be instructed and amused. It is to the honour of Mr. Robert Owen, that, with all his errors, he was the first Englishman to establish an Infant School in this country. Lord Brougham also devoted much of his influence and talents in forwarding the cause; and Mr. Wilderspin has laboured more than any other, in advocating and founding such establishments. Mr. Wilderspin, however, claims too much credit for his *improvements* in these schools; for like many other plagiarists, he has simply introduced old ideas under new names. As an instance of this, he lays claim to the invention of the *arithmeticon*, an instrument consisting of a number of balls in a frame of wire, for teaching children to count. This instrument was described in a work on arithmetic by Mr. Friend, some fifty years ago, and is in fact, the same in principle as the *abacus* of the Romans, and in form resembles the *swan pan* of the Chinese.

To no one, however, is the cause of early education more indebted for an impulsive movement, than to the amiable but melancholy Swiss, Henry Pestalozzi. In his case, too, as in that of Joseph Lancaster, necessity, that stern instructress, prompted many of his best plans. He was born at Zurich, in 1745, of poor but respectable parents. A deep dissatisfaction with existing modes of education gave a stimulus to his inquiries; and being himself much a disciple of nature, he reduced his own experience to practice, in the work of instructing others. Having selected about fifty pupils from the very dregs of society, he formed his own house into what might rather be called an asylum than a school, in which these children were provided with food, clothing, and instruction. His object was national, and he desired to show the State how the poor might educate themselves. His plans, however, were defeated; but the beneficial results of his experience are still before the world; and his method of oral instead of book instruction, of realities instead of signs, will form part of every enlightened system of instruction while the world stands.

Since the days of these pioneers in the cause of popular instruction, and by the improvements of others upon their suggestions, light has been streaming in from many sources; and philosophic minds have bent to the task of methodizing those principles, and reducing them into the tangible shape of a science. But while enlightened modes have been thus elicited, and an apparatus formed so adequate for raising the tone of morals and intelligence through the country, a vast hiatus yet remains to be filled up, in the *practical application* of these means to the wants of the community. The best instruction is to be had; but the people have it not. The sun shines high in the heavens, but darkness broods over the earth; and the fountains of knowledge are pouring abroad their waters, but the land mourneth and is desolate.

If the conviction were universal, that the poorer classes ought to be educated, this anomaly, of course, would gradually disappear. But this is far from being the case. Three classes of opinions, or rather of feelings, seem to pervade the public mind on this point. There is a large, and it is to be hoped, an increasing body, who wish to educate the people for the people's own advantage; aware that there is no evil that may not be dreaded from a state of ignorance, and no real good that may not be expected from an enlightened community. Another party proceed to the work of educating the poor by compulsion rather than choice, and who would do nothing of the sort, if without some such effort they could equally retain their station and social influence. And a third body, more honest indeed, but less prescient, openly decry every attempt to educate the humbler classes. The existence of this party is no chimera. "It is impossible," says the assistant poor-law commissioner, Edward Twisleton, Esq., in a late report, "to shut one's eyes to the fact, that a certain portion of the upper and middling classes harbour a rooted distrust of any plan for the education of the poor. . . . Amongst many small farmers, and some of the gentry, unwillingness to educate the poor is openly defended by argument; and a merchant of a sea-port town gravely assured me, not long ago, that an agricultural labourer was very little above a brute, and that to educate him would merely have the effect of rendering him dissatisfied with his situation in life." While such a diversity of feeling and opinion exists, therefore, it is plain no united universal effort can be expected, either of a national or social nature, sufficient to meet the exigencies of the whole case. Perhaps it might tend, in some small degree, to harmonise these conflicting opinions, if clear views were more widely disseminated of what education really is,—its separate elements, and their respective spheres of action. It is as necessary to have an acquaintance with the *remedy* as the disease; and before a uniformity of opinion can be obtained regarding certain modes of educating the people, the thing itself must be analysed and understood.

It must be seen what it consists of, before it be known how and to what it can consistently be applied. The description, however, must necessarily be a brief one.

The science of education—for every branch of knowledge is a science—comprehends certain principles deduced and generalised from an acquaintance with the constitution and character of man. In ascertaining what this character is, two sources are available, the book of nature and the book of revelation. By means of these it is found that he is a compound being, consisting of separate parts, the two great divisions of which are body and spirit. But as one tree may consist of many branches, so each of these distinct natures has a ramified and complicated existence of its own. The former exists by what are called organs; and the latter, while in the body, manifests itself by means of faculties. Again, of these faculties there are several varieties, just as the body is composed of different organs, that is, as it appears, several modes by which the soul of man operates upon the body, and is affected by it; and the two great divisions of these again, are his mental and moral powers. The latter are said to be passive feelings, the former active principles; and a deduction from this is, that the whole nature of man is influenced in two ways, actively and passively.

Now, according to this description of the subject to be educated, an obvious inference arises, that a different influence must be applied to the different parts of man's nature. His bodily organs, from the largely developed limbs, to those microscopical and invisible tubes pervading the whole interior of his frame, and from which are derived so incontestable proofs of a Divine mechanism, all demand care and attention of a nature peculiar to themselves. Hence is deduced the necessity of a physical education for the complete development and healthy action of these powers. His intellect, also, requires an education peculiarly its own. It seems to subserve the spiritual nature in a manner similar to that by which the stomach administers to the body. The latter requires aliment and exercise; the former, information and reflection. To afford these in proper abundance, therefore, and of a suitable nature, is an intellectual education. The moral faculties, again, demand a still different treatment. These being feelings, and consequently passive, must be quickened and drawn out into action, or it may be, blunted and repressed—or in plain language, good habits formed, and bad ones reformed. And as each of these processes implies external assistance and guidance, the necessity of a moral education is equally deducible. Education then divides itself into three great branches, physical, intellectual, and moral, each of a different kind, adapted to the different faculties of our nature.

From such a view of the question, therefore, it must be obvious to any mind of the least possible reflection, that it is extremely absurd

to imagine, that any harm can accrue to an individual from a proper cultivation of these powers and faculties. But nothing is too monstrous to gain credence with those who think it their interest to suppress the means of instruction among the poor ; and to enlighten such persons, something more than abstract reasoning is necessary. An *argumentum ad hominem*, an appeal to some interested motive, throws great light upon the subject ; and without being uncharitable, we fear this is the source of not a little of that new-born zeal which is just now displayed in the cause of popular education.

To the Christian, however, an argument of a different kind must be applied ; and he cannot fail to perceive in the intellectual education of a community, an analogous process to that of atmospheric action upon the face of nature. The once rocky surface, by the lapse of time and the attrition of the atmosphere, becomes decomposed and pulverised into the genial and fertile soil ; the dews and the rains of heaven fall upon it, and the good seed is cast abroad, bringing forth fruit more or less according to its depth and cultivation. And a moral and intellectual soil must also be spread over the ignorant and depraved masses of the people, before the seed of the *word* can be expected to take root and flourish and bring forth fruit.

To the Christian, therefore, another question is thus developed : What is meant by the religious education of the young ? Churchmen, having all their questions stereotyped, say, it is indoctrinating them into the principles of the church as laid down in the liturgy and catechism ; but it is not intended, at present, either to take this as a correct answer, or to refute it. A more logical as well as scriptural answer may be given, by assuming as data the definitions already laid down regarding the human character, and adding, that *every spiritual influence* affecting the mind and the character, is part of a religious education. And this influence may be communicated in two ways, each of which may be seen by an illustration. A child brought up under illiterate and mentally ignorant but pious parents, may become *habituated* into all the duties of Christianity, and thus be brought under the power of vital religion by a kind of practically deductive process ; and another, born of godless parents, may have his *mind* enlightened in the knowledge of Christ by means of Sabbath-school instruction, and thus, also, become a practical Christian. Those different influences, however, derive their efficacy from the same source, and are simply the truths of revelation, blessed by the Spirit of God operating upon the heart and conscience. A religious education is, therefore, a unique thing, having for its object the immortal spirit, and as its instrument, the word of God. But almost an equally important question remains yet to be answered, What *are* those truths, the communicating of which forms a religious education ? And the answer is, the essential doctrines of the Gospel, so plainly revealed, that he

that runneth may read them. Yet as there is no principle so sacred, no doctrine so holy, that may not be perverted to party ends and selfish purposes, so around these truths, in many cases, has been thrown a covering of error, gilded and polished it may be, but fatal error still; and to communicate even truth in this way, is simply the true way to communicate error.

In the late discussion that agitated the country regarding Sir James Graham's bill, and which called forth the pamphlets at the head of this article, it was not the teaching or the non-teaching of these doctrines in the abstract, that formed the subject of contention. It was not that government was about to establish schools in which a religious education, based on the Bible, shall be taught; but a religion taken from the Book of Common Prayer. And this was aggravated by the consideration of its being a compulsory part of the scheme, set on foot by secular men, and carried into operation by a dominant clergy. It was, in short, making the only part of the scheme a *sine quâ non*, that, in courtesy to dissenters, ought to have been either a matter of forbearance, or no part of the scheme at all. But it is needless now to disturb the ashes of the dead. It was defeated: and the question now before the public is, Are we or are we not to have a national education? If we are, what is to be the nature of it; and if not, what is to be done single-handed? Perhaps all might assent to the abstract proposition, that *if* a plan could be devised by which dissenters *could* co-operate with government in furnishing the ignorant millions of our countrymen with the means of daily instruction, it would be a desirable thing. This, however, seems impossible. Government will not forego its idea of a liturgical religion and clerical control, and dissenters will have none of them. But are the uneducated to perish for lack of knowledge in the mean time? The Wesleyans and Independents, with one united voice, have exclaimed, God forbid! Inspired by such feelings, our Wesleyan brethren have been the first to throw themselves in the breach, and the Congregational churches now gladly follow their example.

It is objected to us, that our exertions are merely of a denominational character, and have a sectarian object. But we repudiate the charge: they are strictly national. We are establishing schools over the length and breadth of the land, to the very utmost of our power, to the very limit of our means, and upon the most enlightened views of education we can adopt. True, we intend to teach the children of our own people the principles we avow, but we shall not obtrude those principles upon the children of our neighbours as the terms of their admission to our schools. Let others do the same. Let all educate their own, and all will be educated. Let it not be thought, however, that we are churlish, and will give no ear to any suggestions regarding a better and more comprehensive course. Only show us our way, and

if we *can* we will follow in it. Meantime let us adopt the only remedy in our power, which, if it will not entirely cure, may, at least, arrest the progress of a most inveterate disease. Let us call to our aid the principle of association so potent for religious objects, and apply it to forward others of a kindred nature; nor let us forget that all national measures of any real value come not from governments, forsooth, but from the oppressed people helping themselves. Even Christianity arose and spread from the single-handed exertions of a few illiterate fishermen of Galilee, until it changed the aspect of the world. And such, it may also be added, is the way in which not only nations, but individuals prosper. Every one is too apt to look to his neighbour for help: but, help yourself, says the proverb, and the gods will assist you.

During the late discussion of this subject, only one opinion was felt by all true dissenters regarding the rejection of *such* a bill as that of Sir James Graham's; but not a little diversity of opinion was then and is still expressed, regarding the abstract question of government interference with education at all. One party insist that dissenters cannot conscientiously receive any help at all from government; education, say they, being a religious matter. Another party think differently. Now, without presuming to arbitrate in the matter, it certainly would seem as if some little confusion of ideas originated the former opinion, considered at least as an abstract proposition. It is an assumed hypothesis to say that education is a religious thing. Education is a *mixed* thing, not only religious but social, not sacred merely, but secular. Render therefore unto Cæsar the things that *are* Cæsar's. It will be granted that all those branches of knowledge, and all those modes of applying them, that have for their object simply the health of the body and the improvement of the mind and habits, are of a secular kind. Such an education is calculated merely to make an individual in every way enjoy the greatest possible good in the present life, that his social and intellectual nature will admit. Being partly secular, therefore, it is but a truism to say it is not purely religious. Now anything that is not strictly religious, and in which the liberty of *conscience* is not concerned, or at least not intended, may be taken cognizance of by the state; for the state is a social institution, a compact, by which the greatest good *ought* to result to the greatest number. For example: no dissenter hesitates to attend the literary and philosophical classes of a state college, if subscription to articles of faith be not required, nor to graduate at the University of London, though upheld by parliamentary grants. And were a plan adopted by which *every other* branch of instruction could be given to the people, up to and except those spiritual lessons that pertain to a religious education, unfettered by religious tests, without the *danger* of peculiar views in religion being inculcated,—in short, good moral and mental

instruction, and that its pecuniary affairs should be levied and administered in the spirit of equal justice to all, it is somewhat difficult to see why it might not be a very desirable boon to the nation; as indeed most dissenters thought respecting the Irish schools established by government aid some twelve or thirteen years ago.

In those schools are to be seen, sitting on the same bench, learning the same lessons, under the same master, the children of Episcopalians, Presbyterians, and Catholics, promiscuously. They meet there on the ground of a common brotherhood in the same human family, to learn to sympathise with all mankind,—as neighbours, that they may know to do unto others as they would be done by;—and as intelligent beings, that their minds may be cultivated by useful knowledge. But they have also a religious instruction, separately; and it is a separate department of education, as we have shown, however it may be the basis of certain others. The base of a statue is not the *statue* itself. A digest of morality was selected from the Scriptures, and formed into a manual, containing maxims for the regulation of conduct, in which no disputed doctrine was admitted. In short, these schools had all the *apparatus* of a mental and moral instruction of the most unsectarian character, and they have had the happiest results. Let this allusion to the Irish schools, however, not be misunderstood. It is merely given as an illustration, *en passant*, not by any means in the way of offering them as a model of a national scheme for England, but to show that one should pause before bringing a sweeping conclusion against every plan, simply because it originates with a government. And, in candour, it must be added, that some of the ablest and most liberal writers on education advocate the necessity of nationalising it. Among these, the opinions of such men as Lord Brougham, Lord Denman, Mr. Wyse, Mr. Simpson, Professor Pillans, and Mr. M'Culloch, are entitled to some consideration. Yet, alas for all speculating on such a theme, certain *facts* are available, taken from neighbouring nations, that sadly fail to substantiate this position. In truth, the subject of national education seems one of that numerous class, in which abstract reasoning upon a hypothesis may convince the most candid judgment of its correctness, and yet every fact taken from observation and experience, directly disprove the premises. It does seem strange why government aid to such an object as the instruction of a people, should have anything but a beneficial tendency; government, say the theorists, being an institution intended for the very purpose of benefiting society, and education a means to the same end. But this is simply another theory, at variance with fact. Whatever government be intended for *speculatively*, practically it is not always for the good of the people. It is often the bane and curse of the people; and it must, of course, depend upon the graduated position it holds between these two extremes, whether

the measures it develops be good or bad. And it must be further acknowledged that the Irish School system is of too recent an organization to enable us to affirm that no lurking mischief will yet be developed. Unfortunately, too, the history of almost every government that has existed or does exist, betrays one uniform rule of action, founded upon the selfish principle of aggrandising one order at the expense and degradation of another. It matters not, therefore, what governments *ought* to be—in forming data of this kind it must be seen what they *are*. And for the same reason, it matters little how plausible the reasoning in favour of a national scheme of education may be; a few facts taken from neighbouring countries, are stubborn arguments on the other side.

France—here the centralisation principle is almost perfect. The French university—by which is meant the whole corporation of teachers throughout the country—comprises twenty-seven academies, forty-one colleges, 460 communal colleges, besides a vast number of primary schools, female seminaries, and infant schools. There are also Normal primary schools for the training of schoolmasters. The ministry of public instruction thus spends about 13,000,000 francs annually, and has some 25,000 persons dependent on them for subsistence. At the head of this vast body is placed the royal council of public instruction, whose president is the minister of public instruction. From this chief functionary down to the humblest village schoolmaster, including inspectors and commissioners of every grade, all is one perfect system of organisation and connexion. Indeed, the exertions of the French government in the cause of education seem almost incredible. And so far as the mere machinery of this system is concerned, nothing is wanted to facilitate its operations. Teachers are required to have a diploma from examiners appointed for the purpose. Each school has a special committee for its own surveillance, which again has another of a higher grade to watch over it, and so on up to the minister of instruction, who is styled “grand master.” All school books are also under the inspection of committees; bad methods, books, and doctrines, are suppressed. In short, every thing connected with education is under the eye of government, and nothing that French ingenuity can suggest seems unsupplied.

There, then, if anywhere, “according to hypothesis,” there ought to be magnificent results—a universally educated people; but according to the statements of a gentleman who, during a residence of thirteen years in France, devoted much of his time to examine into the nature of this centralised system, the appalling fact is, that “*the French labourers and peasants are among the most ignorant of any that cover the face of the globe.*” He says there are hundreds of parishes where the only persons able to sign their names are the mayor and the priest; that the dame schools of our own Manchester, Liverpool,

and Salford, damp, dirty, and unwholesome, though they be, are even superior to the vast majority of the French communal schools; that in one place, the schoolmaster is a *cabaretier*; another, living in open adultery; a third, a liberated convict, and so on. Now it is readily granted that abuses will occur in the best system, national or local; but in contemplating such a piece of machinery as the French national scheme, in which the *action gouvernementale* is the sole and animating principle, the reflection forcibly occurs, whether the whole thing be not contrary to the philosophy of the human mind, and whether it be possible to project any national framework *systematically* conducive to its development and improvement. The existence of an inquisitorial inspection, such as these graduated committees imply, indicates a jealousy and distrust of one another, unfavourable to the right working of the plan; and the people feeling the superincumbent weight of the complicated machine, can look upon it only in the light of an oppression. The idea was Napoleon's, and of course entirely of a military character.

It would be wrong, however, to assert, that some good effects may not have resulted from it. Instruction, from whatever source derived, will enlighten a community, and confer on it to that extent a benefit; but the question is, whether more good results to the mind from instruction communicated by a system of pauperism and servility, than evil to the moral, and social, and religious feelings? It is a poor thing to say of education, that it only enlightens the mind. This, indeed, is but a secondary consideration; and if by any process of instruction, the feelings and moral habitudes are vitiated, this very enlightenment itself may produce an evil.

Prussia.—It is impossible to deny the vast good done in this country by education, which is here also established by law, and compulsion. That the establishment of it, however, is wrong, must either be admitted, or the other institutions of that country defended. They are all alike despotic; and if a despotism be wrong in matters civil and political, much more so is it in those which are moral and intellectual. Prussia, however, is the boast of the centralisation principle. It is pointed to as the most widely educated country in Europe. It is also said, that the moral and criminal statistics show an advance in public morality, in exact proportion to the diminution of popular ignorance. Yet the Prussian system is a mere organ of government, for government purposes. It is of a kindred nature to our Sandhurst, Chelsea, and Greenwich schools, manufactories of suitable persons to fill government offices. It is now found to be the most powerful bulwark of the Prussian monarchy, and is kept up with despotic watchfulness. But it has done good; and the only question is, whether it has not done more evil in the doing of it. Enlightenment and freedom from crime, are great blessings to a country; but a servilising spirit, engendered by despotism, in any shape, is a great curse. It may be uncharitable to add, that there is such a thing as a freedom

from crime, brought about by means more criminal still ; and if by this Prussian system of education, the Prussian throne is more firmly established in despotism, as it is said to be, the system *itself* is a pure evil. The good done, is the work of instruction, in spite of the iron framework thrown around it ; and the knowledge thus communicated, is like the light of day streaming in upon a captive, through the bars of a dungeon, cheering, no doubt, and beneficial too, but how much more pleasant, if enjoyed in freedom ! All religious establishments are bad, but that they may have done good collaterally, no one will dispute ; yet such good is not to be ascribed to them. In striking contrast to France, however, the labouring population of Prussia is said to possess as great an amount of intelligence as any peasantry in Europe.

America is the antipodes of France and Austria. — Here the very same results arising from education itself are to be seen, which Prussia presents, and the same correspondence between morals and enlightenment. But in the United States of America, there is literally no system at all, but much want of system ; and though it may be in many cases from no higher motive than to improve the mercantile value of a child in after life, yet almost the *whole* youthful population of cities and towns, where schools exist, are educated. It is calculated that about 60,000 teachers from New England alone are annually employed in the United States. In the non-slaveholding states, particularly Massachusetts, no citizen is found who cannot read, write, and cast accounts. This is, therefore, superior to Prussia itself, and ten times more so than France. And Mr. Baptist Noel, in his report to the Committee of Council on Education, mentions, that in six states of the American Union, *one-fourth* of the whole population is under instruction ; while in eight countries or provinces in Europe, there is only *one-sixth*. But in America there is no public minister, and no uniform plan established in any two states. The whole is managed by families and local committees.

The Scottish parochial system is objectionable in many points ; but it certainly furnishes another proof of the superior efficacy of a local administration to a government one. Its most objectionable feature is its connexion with the established church ; but the good it has done is proverbial ; and to compare the Scottish peasantry with the French, is a comparison of light with darkness. In Belgium, educational freedom exists, and instruction is far superior to the French. In Austrian Italy there are an infant and a primary school in every commune ; and popular instruction is a local concern in Switzerland, where another proof is afforded of a well-educated and moral people under a voluntary system. In Sweden education is local, and an uneducated individual is hardly to be found. It would be easy to enumerate other instances ; but these may suffice to show that something more than a plausible theory is necessary to substantiate the claims of national education to

be regarded as a public benefit. And on the other hand, principles must be acknowledged to have a prior claim upon our regard than *results*. A thousand contingencies may intervene, to prevent the best schemes from being carried into effect, or to thwart and neutralise their operation when adopted. In the mean time, amidst conflicting views and feelings on this subject, our own course is clear. There is an element in the case of this country, too, that gives it a different aspect from all others throughout Europe. The religious community is divided, as in the United States of America, into many sections; and it is the glory of our country that it is so. It is indicative of a spirit of inquiry and a freedom of acting according to conviction; and it is a jealousy of this liberty of feeling and acting according to conscience, being in the least degree invaded by any foreign interference whatever, that roused the Christian public in arms. This was lately attempted, but failed. We threw off, or rather indignantly refused to be bound by the shackles forged for us, by the projectors of the last miscalled national scheme, and our hands are free; but, as the present spirit-stirring movement of our body declares, we do not intend to fold them in apathy, but to work the work that is given us to do, and to do it with all our might. Yes, that measure has had one good result. It has roused to action the slumbering energies of our churches, and directed them to a work loudly calling for attention. The deficiency of our schools indeed, in point of numbers, is no less notorious than the inefficiency of those in existence. Let us, therefore, come to the work in the true spirit of reform. Let the schools of our connexion be established upon a new basis; let the most approved plans of teaching be adopted, masters and mistresses whose hearts are in the work secured, and an efficient local system of school management appointed, if possible, in every district where we have a church.

One of the most striking features of the present times, is the vast improvement that has been made in the art of communicating instruction, and of moral training. Where are men and women to be found, practically acquainted with this art? The answer is, that being an art, it can only be acquired by practice. Noviciates must therefore be instructed in the art. The schools about to be established, must be of a superior character. Candidates for such situations must therefore undergo a preparatory course. The Borough Road Normal Training Seminary is open to all. They must enter there, or in some equally effective establishment, as students to observe, and as artists to copy, the plans adopted at that model institution. They must throw themselves into the work, and practise under the eye and direction of the head master the same plans he follows, scrutinise the nature and *form* of his questions, observe his every attitude, tone of voice, and manner, in the moral governance of the masses under his charge. By such means, under the blessing of God, they will come forth-fitted to the great work

of guiding the education of the young,—a work second only in importance, even if second it be, to the Christian ministry itself. Over these schools must also be placed an efficient system of inspection. This is an arrangement of vital importance to the working out of the plan. These inspectors, however, must be themselves *practical* men, having an acquaintance with the art and science of the profession;—not government inquisitors, entering a school with a bland and courteous demeanour, but with the avowed intention of noting down and reporting as many *faults* as they can. The inspector must be the friend and counsellor of the teacher, *able* to assist him with advice in suggesting plans for the better management of his school, and encouragement to cheer and support him amidst his arduous labours.

Such an organisation will doubtless grow up for our body from the recent vigorous proceedings of the Congregational Union of England and Wales. The Committee of Education appointed at Leeds last October, invited a conference, which was held in the metropolis during the past month. It was a noble and joyous occasion—the discussions were characterised by wisdom, forbearance, and love.

A scale of contributions was set up which equals that of our Sovereign and her nobles for a similar object. We doubt not but the impulse thus given to the cause of general education will be felt throughout the kingdom, and that when our plans shall be matured and confirmed at the coming annual assembly of the body in May next, it will be seen that the threatened aggressions of the last session have so stimulated our churches to educational labour, that the curse is turned into a blessing.

The Perils of the Nation : An Appeal to the Legislature, the Clergy, and the Higher Classes. pp. xxxvi., 384. Second edition, revised. Seeley, Burnside, and Seeley. 1843.

ONE of the greatest perils of the nation is the counsel of men who seek to avert them. When we consider the various and opposite advice and prescriptions of men, some good and some bad, some wise and some foolish, some dishonest and some sincere, agreeing in nothing but contempt of each other's judgment, and suspicion of each other's motives, we are convinced that it must be a great chance, or a great providence, that will keep us safe and make us prosperous in the midst of all, and in spite of most. That there are such things as national perils,—that we are exposed to them,—we have no disposition to deny. Whatever the surface of things may show, in the way of commercial relief, restored quiet, and improved feeling as to some great moral and public questions, the danger is deep and desperate. They who look into the temper of the times, who note the *lessons* of history, and understand the *laws* and *principles* of events, will be the least disposed

to deny it. They will rather gather alarm from the very things which convey to others an impression of peace and security. We believe that pauperism, ignorance, demoralisation, irreligion, and bad feeling, prevail to an extent perfectly sickening in itself, and justly alarming to beholders. The matter is not one of fancy and declamation; it does not exist only in the imaginations of political philanthropists, and the speeches of eloquent politicians. No imagination can exceed the stern reality of the case, no speeches be hyperbolic upon the subject. It may suit the interested, the excitable, the indolent, the selfish, to close their eyes and ears to the harrowing details, but the evidence is that of eye-witnesses, worthy and wise, of statistics carefully and elaborately prepared. The evils *are*; and whether perceived or recognised or not, must work; and the peril is not diminished, but unspeakably enhanced, by a refusal to know and resist it.

The book before us deserves attention. We know not the author, as to his name, which is a small matter when his views and principles are so broadly and plainly stated. He writes like a good and earnest man. We cannot give him praise for much sagacity. We do not believe in him. But he represents a large class. If his work is not patronised and circulated by a society of considerable "influence," it embodies the conceptions and desires of many influential and amiable and patriotic men. It is not exactly our province, and certainly not our purpose, to meddle with the purely political part of the volume. Suffice it to say, that our author is a great advocate of the almost unlimited productiveness of British soil, if properly cultivated; a great believer in the efficacy of the small-farm system; an admirer of the school of Ashley, Oastler, and Sadler; an opponent of the New Poor-law: an earnest stickler for parliamentary interference in most things, and an ardent hoper in reference to its benefits. Our readers will be at no loss to imagine the rest. These are fruitful hints. It is impossible not to admire the religious tone, the intense solicitude for the poor, the indignant condemnation of oppression, that mark his work. We go with him all the way in these things. But we differ from him entirely as to the mode in which these sentiments and feelings may be best developed, and most fully realised. He sees clearly how the excessive supply of labour reduces wages, and places labourers at the mercy of masters, but he has not a syllable in favour of the removal of commercial restrictions. He severely handles the men, whether manufacturers or buyers, that reduce the miserable allowances of those who get their bread by the sweat of their brows, but has not a reproving word for the gigantic system of monopoly which raises the prices of nearly all the essential elements of their support. He is diffuse and fluent upon the evils of competition, the "frantic struggle for cheapness;" (or as he calls it, the "monopoly of cheapness,") but says nothing against the narrow short-sighted legislation which promotes

and forces to it. Nor is he always fair. Though professing great impartiality, it is evident that he works with an uncandid eye on the manufacturers; he could not else pen the unqualified censures with which his book abounds. But we wish to make a few remarks on other subjects, and therefore must dismiss these topics.

Our author is, of course, for church extension, meaning by that, the increased support by parliament of the established sect. By the way, should we not learn a lesson from the cautious and systematic use of *terms* by those from whom we differ? It has always been the policy of polemics to appropriate to their own opinions if possible the words that assume their accuracy, and to prevent the doing of it by their adversaries. Now that the ecclesiastical warfare is being revived with unequalled earnestness, we do hope that dissenters will awake to the importance of not resigning names and terms that involve the whole question at issue. We are not advocates for a conceited battling for words just because they are appropriated by others, without any regard to their real importance; but we do say that words are things, and that it is unphilosophical, to say the *very least* of it, to act as we have often acted in reference to them. No one can understand the human mind, or have read to any purpose the records of ecclesiastical history, without perceiving the wisdom of the counsel "Write not, The King of the Jews; but that *he said*, I am King of the Jews." Well;—our author is for the extension of the established sect, which he calls "The church." He regards this as a loud claim of the times. He thinks it is the great duty of her Majesty's ministers. They have the money of the nation to do with it what they please, and he thinks they should do this with it. Into the argument we cannot go. The principles of our author *fairly carried out*, would place us under the inquisitorial eye, and at the sheer mercy of whomsoever happened to be the government of the day. Instead of considering them as existing for just one object, he regards them as competent to the correction of well-nigh all abuses, the general administrators of morals. All things are before them. They have right to meddle with all things. If others do not their duty,—masters and parents, they may step in and do it for them. That such crude and careless notions should be held in our times, and put into a real book, and get to a second edition, why it is almost enough to make one believe the constant story of our author, that "the former times were better than these." Government having such wide authority of interference, "the church" of course, claims its aid. The two prime remedies for the perils of the nation, indeed, are many small farms and many large churches. The one would remove the secular, the other the spiritual poverty of the country. But do not our readers perceive that if the fundamental principles of our author are true, his inferences are true also? We never could laugh at the doctrine of "church extension," and many who do are incon-

sistent with their principles. Once allow that government ought to supply the people with religious knowledge, and the possibility of objecting soundly to any scheme of "church extension," (we mean by parliamentary grants,) is gone for ever. There are many who concede the principle, and yet are unprepared to carry it out. But nothing is plainer than that the advocates of "church extension" are the consistent men. If government should become the religious instructor of the nation, it should become the religious instructor of *all* the nation; if it should find religious accommodation for the people, it should find *enough* of it; if there should be *any* establishment of Christianity, there should be one co-extensive with the wants of the entire community. Dissenters will have to see this, and act accordingly. The pressure in favour of a larger supply of churches and clergymen out of the national funds, is becoming increasingly strong, and it will be resisted by no expediency, but by *principle* alone. Where dissenters are on this question, they cannot remain. To do what they are doing, they cannot continue. There is a false position, and they must get out of it. There must be *more* establishment, or *none at all*. Which?

Our author supplies an amusing, though melancholy instance of the inconsistency, and blindness to facts and laws, which attachment to a favourite system may induce. We shall put two passages together; one in which he calls on the ministers of the crown to do their duty to the church; the other in which he assigns the reason of the custom-house frauds—

"The patronage of the church is in your hands. What is the church? God's heritage, his peculiar treasure, his spouse, his body. Human imagination cannot reach a point of more awful responsibility than that of appointing chief rulers over the church. It brings you, as it were, face to face with the Most High; and if you give spiritual authority to any man on another ground than this,—that he is the best qualified man you can find to "*feed the church of God, which he hath purchased with his own blood,*"* you commit a crime of the darkest, deepest dye that man can perpetrate. We approach this subject with fear and trembling, conscious that our words, however weak they be, may hereafter rise up in judgment against some who read them; but it is a duty not to be

"The answer is equally obvious and undeniable. And yet it is one which involves so strange a forgetfulness of clear and evident duty, as to make it almost doubtful whether future ages will be able to credit the fact. Will it not seem too absurd to be believed, that in the greatest emporium of commerce which the world has ever seen, the presiding and governing board, constituted by the legislature and executive for the management of that department of commerce and finance, has generally, indeed almost always consisted,—not of merchants, or traders, or manufacturers, nor of sailors, accountants, or lawyers, or, in short, of any sort or description of men who had any knowledge of public business,—but of the younger sons, or brothers, or dependents of the aristo-

* Acts xx. 28.

evaded. We are bound to tell you, that it is at the peril of your souls if you trade with that costly talent, church patronage, otherwise than for your Lord's profit, that at his coming he may receive his own with usury.* Number not this, we beseech you, among the engines placed at your disposal for the furtherance of any secular object: it is a peculiar privilege, a high honour, and a searching test of your personal allegiance to the Lord God Almighty. We will not even hypothetically speak of your regarding it otherwise; seeing that we address educated and baptized men, who ought not to be for an instant supposed capable of so sacrilegious an abuse of their delegated powers; but, still bearing in mind 'those evils that the craft and subtlety of the devil or man worketh against us,' which form the subject of your deprecatory prayer in public worship, we must remind you what treble vigilance is requisite in this quarter, 'lest haply you be found to fight against God,' &c.—pp. 278, 280.

cracy; men who were most at home with a dog and a gun; and who were placed over the commercial revenue, not in any degree *on the score of their fitness*, but solely to give an easy income to themselves, and to require the parliamentary support of their friends and patrons! We have attended to this strange and lamentable fact, because it has no party bearing, having been, we believe, the practice of all parties, as they in their turn obtained the power of thus rewarding their friends; and we have named it with the less reluctance, inasmuch as we hope and believe that the system of thus preferring men to office, not on the score of their *fitness*, but solely on the ground of their *wants*, is now rapidly dying away."—pp. 283, 284.

Is it not strange that a good and a clever man should, and with only two pages between them, pen two such passages as these? The advice and counsel contained in the first is good. It could not be better. We agree with the writer of it, that the "imagination cannot reach a point of more awful responsibility than that of appointing chief rulers over the church," which is "God's heritage, his peculiar treasure, his spouse, his body." But who are they who possess this power? What are the conditions on which they hold it? Have they any qualifications for its proper exercise, as a matter of course? No one in his senses can imagine that the answers to these questions could be satisfactory. They are politicians; they are raised to their high stations from reasons of rank, or wealth, or policy, or political opinion; any qualifications of spiritual wisdom, or faith, or zeal, are not even required, and many of them (we speak of ministers of the crown at any time, and of none in particular) give miserable evidence of their destitution of them all. Our author may say that being "educated and baptized" persons, they "ought not to be for an instant supposed capable" of a sacrilegious abuse of their delegated powers. But his saying it proves nothing but his faith. Who does not know that his language is simply ridiculous when considered in the light of every-day

* Matt. xxv. 27.

facts?—simply ridiculous when considered in the light of his own language on other subjects? The second passage we have given, supplies an amusing comment on the first. He says that the Board of Customs “has generally, indeed always consisted” not of persons suitable from their qualifications for the discharge of its duties, not of men who “had any knowledge of public business,” but of individuals connected with the aristocracy, and chosen for that very reason. And yet, entirely forgetting that “he that is unfaithful in the least is unfaithful also in much,” he thinks it not evil, but good, that the same persons whose selection in this case is so bad, and regulated by such bad reasons, should have the appointment of *spiritual* officers for a *spiritual* body, and will not even hypothetically speak of their regarding their power in any other than the right light! If he do not know better, if he be too near the evil to see it, we assure him that his description of the secular appointments is just a perfect description of the spiritual; and history will bear out the statement in all its sickening features, that the beneficed *clergy* have generally consisted, not of those who possessed the scriptural views, and spiritual holiness, necessary to their office, of men appointed to it “not in any degree *on the score of their fitness*,” but for reasons of a very different order, often because they were “the younger sons, or brothers, or dependents of the aristocracy,” often “to requite the parliamentary support of their friends and patrons,” even though in many instances they were “most at home with a dog and a gun.” And in future ages, it will seem too absurd to be believed, that the system which necessarily secured this result found staunch advocates among pious and enlightened Christians, many of whom could see nothing between it and practical national atheism.

There is but one subject more that we can notice—*education*. The national mind is being awakened to the importance and necessity of this. It is one instance of the way in which God is ever bringing good out of evil, that Sir James Graham’s Bill, of which it is hard to say whether the ignorance or the impudence preponderated, has been the occasion, to a great extent, of stimulating all classes to efforts to supply the admitted destitution. Our author is one of those who delight to honour it, and to regret its withdrawal. Into any general discussion of its provisions we cannot enter, but we must beg leave to protest against the manner in which the opposition to that measure is described.

“Since the first edition of this work appeared, this momentous question has been brought under the notice of the legislature; and, we grieve to say, has been pushed aside in a disgraceful scuffle for party advantages.”—p. 209.

“Is it not lamentable to be obliged to remember, that after all these fearful details had produced their natural effect on the House of Commons; after the government had been impelled by its own consciousness of duty, and by the public voice, to attempt the application of a remedy, at least to some portion of the dis-

eased sections of society,—all was frustrated by a miserable squabble about ‘the appointment of trustees,’ and some other matters of detail, in which the dissenters conceived that some undue advantage was given to the church! Surely, if even an inspired apostle, whose claims to deference, and even to submission, were wholly, and beyond all comparison, above those of all other men,—if he could ‘rejoice’ at sectarian teaching, and say, ‘Some preach Christ of *envy and strife*,—nevertheless every way Christ is preached, and therein I do rejoice, yea, and will rejoice,’—it must have been some spirit far removed from the primitive and apostolical one which roused itself to oppose and withstand an effort to supply education to the people, merely from a fear that some rival religious body might be the gainer by the improvement. Can it be, that a feeling so low, so petty, so disgraceful, can long endure in English minds? Must we not hope that a few months of calmer reflection will moderate, if not entirely remove these petty jealousies, and permit that which concerns *all*, to take precedence of that which only concerns this or that sect?”—pp. 223, 224.

This is an illustration of the one-sided way in which it is so easy to apply sound sentiments and scriptural precedents. Without committing ourselves to any general opinion on the subject of state interference with education, a subject on which they who think it most free from difficulties, are least competent, generally, to think at all with accuracy, we may well assert, that if blame rests anywhere in reference to the frustration of the late government attempt to legislate upon it, that blame rests not with those who resisted its unrighteous clauses, but with those who originated and approved them. If the “squabble” was “miserable,” they who caused it cannot expect to preserve all their dignity. If the feeling was “low, disgraceful, petty,” that refused to take the measure with its obnoxious provisions, what must the feeling have been that would not give up those provisions? In proportion to the littleness and the wickedness of standing out against the “petty” details, must be the littleness and wickedness of standing up for them. The things which the dissenters opposed, were just as great as those on which churchmen insisted. But lo, it is the dissenters only that violate the apostolical spirit! It is the dissenters only, that obstruct, on selfish and sectarian grounds, a great national blessing! It is the dissenters only, of whom it is to be hoped that “a few months of calmer reflection will moderate, if not entirely remove, their petty jealousies!” We can tell this writer, who seems to study the Scriptures only in the light of his sect, and not his sect in the light of the Scriptures, that dissenters are not to be moved by such puerilities as these. They think education is good, but that justice is better; and so long as churchmen are mean and bigoted enough to insist on national funds being appropriated to the purposes of sectarian education, they will be mean and bigoted enough (if it must be so called,) to resist them. But learn we not a lesson hence? If this is the way in which a writer, who differs vastly from many others of the same school, in bitterness and bigotry, can represent what we feel bound to do by a regard to the principles of simple truth and equity, can we expect

that our interests will be safe, but as we guard them? Let us not be deceived or beguiled. Let our opponents be honest or dishonest, conscientious or reckless,—whether they act from policy or principle,—whether they understand the principles of religious right and liberty, or not, the moment *we permit* the loss of our privileges, and the violation of our just claims, that moment they are lost and violated!

We have not entered into the general contents of the book, or we might have found much to commend. We like the spirit in which it is written. We relish greatly the preference of principle to expediency, which it displays, even though we may believe the mode of its display, erroneous. It is not common in these days. With the general counsels addressed to the various classes of society, we altogether agree. They could not be more sound. Our difference is just this: he is a churchman, we are not. He is a conservative, we are not. As to the two kinds of evil and peril from which the nation suffers, and to which it is exposed, we have no controversy about their existence, but only the method of their removal. There is poverty breaking the spirits and ruining the morals and the souls of men, but we have no hope from any quixotic attempt to make people give more than is necessary for what they want, or ask a price for things they cannot get. The only thing to raise wages, is to increase the demand for labour. The law that ordains it, is as sure as any law of the universe. Again, we differ not from our author as to the awful spiritual destitution of the country, but we are sure the *certain* and the *righteous* way is not to tax dissenters for the increase of a great overgrown establishment, half worldly, and half popish.

CURSORY NOTICES OF NEW PUBLICATIONS.

THE eighth volume of "*The Works of the Rev. William Jay*" contains, besides the interesting Memoirs of the late Rev. J. Clark, twelve essays and discourses, of great beauty and usefulness. We sincerely trust that their venerable author may be spared to complete this valuable edition of his invaluable writings, which should form a part of the devotional library of every Christian family that can afford their purchase. (pp. 536. London: C. A. Bartlett.)

Our learned friend, Dr. William Smith, of Highbury College, is proceeding with his "*Dictionary of Greek and Roman Biography and Mythology*," the fourth part of which is now before us. As the plan of this work includes "the names of all persons of any importance which occur in the Greek and Roman writers from the earliest times down to the extinction" of the Western and Eastern Empires; so it will contain biographies of the Christian Fathers. The present number has two admirable articles on *Athanasius* and *Augustin*, which possess additional interest as they are, perhaps, the last literary compositions of the learned and lamented J. Morell Mackenzie, of Glasgow, whose affecting loss in the Pegasus, last year, occasioned such deep sorrow throughout an extensive circle of literary, religious, and personal friends. (pp. 128. 8vo. Taylor & Walton.)

Our Calendars and Almanacks increase in number, intelligence, and cheapness, and thus supply another illustration of the importance of abolishing all taxes on the labours of the press. Time was when a heavy stamp duty of fifteen-pence was imposed on each Almanack, and thus works very inferior to those now offered to the public, were sold at half-a-crown! Now we have "*The Penny Almanack*" of the Tract Society, for a penny. "*The Complete Suffrage Almanack*" for sixpence. "*The Christian Almanack*" for eightpence, and "*The Congregational Calendar*" and "*The Catholic Directory*," for a shilling each. To begin with the last, it will supply much information to those who are curious to know the position and prospects of the Roman Catholics in Great Britain. "*The Congregational Calendar*" is embellished with a pretty engraving of the Lancashire College, and supplies a large mass of information relating to the Independent Churches, *to be found nowhere else*. "*The Christian Almanack*" is very learned in astronomy, and has much plain and pious matter, for plain and pious people. "*The Complete Suffrage Almanack*" is very cheap, and exceedingly well edited; and "*The Penny Almanack*" is well worth a penny.

Mr. W. J. Bakewell, who has been successively pastor of the Unitarian congregations of Chester, Edinburgh, and Norwich, and since then of one at Pittsburgh, U. S., has published "*A Letter*" to the people formerly under his care, entitled, "*Unitarianism Untenable*," explaining the grounds of his embracing orthodox opinions. The following paragraph will be read with satisfaction by every friend of "the truth as it is in Jesus."

"Long before I resigned my last pastoral charge, I had often reflected with no little perplexity on the present state of Unitarianism, and the little success which has attended all the means which have been taken, in this country and in England, for the dissemination of its doctrines. And after I had ceased to officiate in the pulpit, my perplexity increased. In England, except where a popular preacher attracts, the Unitarian congregations have been for many years decreasing, and in many places the chapels are nearly empty. To adopt an expression somewhere used by Dr. Chalmers, 'they are rapidly dwindling from observation.' Before I left my native land, I was encouraged by the flattering accounts which we received of the progress of Unitarianism in America. I knew that at Boston there were more than twelve Unitarian churches, and heard of its very extensive and irresistible progress in the west. A residence of a few years in this country, has fully convinced me of the erroneous impression which exists on this subject in England. One or two congregations, indeed, may be brought forward which have increased of late, but others have diminished, I am led to believe, from what I have seen, heard and read, in greater proportion; and the wild notions that many Unitarians have lately adopted, will not advance the cause." (12mo. pp. 60. Hamilton & Adams.)

We are happy to announce that the Rev. George Redford, D.D., of Worcester, has written, at the suggestion of his friend Mr. James, of Birmingham, and for the Tract Society's press, a most valuable little book, entitled, "*The Great Change; a treatise on Conversion*," which is now published with "*An Introduction, by the author of The Anxious Inquirer*." He truly remarks, that a work "on the most momentous of all subjects, and written by no obscure or unskilled author, needed not to be heralded into public notice by him or any one else." Still it must be known in order to be circulated, and we therefore express our decided opinion that it is an important addition to our practical theology, and its style and price alike fit it for extensive circulation. (18mo. pp. 180. Tract Society.)

Dr. James Hoby, of Birmingham, who was so unceremoniously sent out of Copenhagen last summer by the Danish authorities, has published a "*Narrative of a visit to Christian brethren in Hamburg, Copenhagen, &c.*" which contains affecting illustrations of the low state of religion and religious freedom in those places, and many

other interesting particulars. It appears (p. 101) that the proselyting zeal of the Mennonites, the old Baptists of Germany, "is by common consent discontinued;" and Dr. Hoby, observing thereon says, "An aggressive movement may be found essential, if not to stability, at least to healthfulness." (18mo. pp. 140. Houlston & Stoneman.)

At a period when church matters form the question of the age, and when the writings of the early fathers are quoted to sanction many partial and arbitrary opinions, it is of great moment that the real sentiments of the ante-Nicene writers should be accurately ascertained. To this work the Rev. Charles Semisch of Trebnitz, Silesia, has given himself with truly German diligence and learning; and a translation of the first work of a series, that on "*Justin Martyr; his Life, Writings, and Opinions*," has been made by Mr. J. E. Ryland, and published in the Edinburgh Biblical Cabinet, vols. xlii. xliii. Justin Martyr is the earliest of the ecclesiastical as distinguished from the apostolic writers, and hence great importance has been attached to his opinions. This work is divided into four books—the first, in three chapters, treats of the life of Justin Martyr—the second, in seven chapters, on his writings, genuine and spurious—the third discusses the general characteristics of Justin—and the last, which occupies the close of the first, and all the second volume, relates to the doctrines of the Martyr. Our readers will perceive that this work is of a standard character, and examines the subject far more extensively than Bishop Kaye has done in his work entitled "*Some account of the Writings and Opinions of Justin Martyr*." We hope that these learned and instructive volumes will be extensively circulated. (2 vols. 12mo. pp. 348, 388. Edinburgh: T. Clarke. London: Hamilton & Co.)

Great inroads have been made on our old English institutions by a tendency to centralization in police, the relief of the poor, and more recently, general education. Our statesmen appear fascinated by continental systems. To counteract this, a very able and instructive work, entitled "*France, her Governmental, Administrative, and Social Organization, exposed and considered in its principles, working, and results*," has just appeared from the pen of a gentleman long resident in that country. It is an instructive and admonitory work, derived from original and most authentic sources, and which we trust, will excite salutary alarm at that course which has been taken by the leaders of both our great parties. We shall probably recur to it again. (8vo. pp. 236. Madden & Co.)

The Rev. Thos. Stratten, of Hull, has published a discourse he recently delivered at Beverley, entitled "*Baptism at Corinth, and by Paul*," &c. which possesses two qualities by no means common in books on that vexatious subject,—novelty and charity; while the conclusions to which he has come are perfectly scriptural. He draws the following from the Baptism at Corinth, and by Paul:

I. A conclusion against the zeal which makes peculiar views of Baptism the ground of denominational distinction.

II. A conclusion against the practice of giving public exhibition and eclat to baptismal services.

III. A conclusion against limiting the administration of Baptism to adults only.

IV. A conclusion against linking together Baptism and the Lord's Supper.

V. A conclusion against administering the rite by immersion.

These conclusions are well sustained; we should have liked the third to have been more amplified and pithy; but the spirit in which it is written, especially considering the local circumstances which gave rise to it, does credit to the head and heart of the author. If our wishes could be realised, we would have this fourpenny tract in the hands of every teacher of the schools and every hearer of the Gospel. (12mo. pp. 38. J. Snow.)

THE EDITOR'S TABLE.

THE titles, &c. of all books and pamphlets sent to the Editor are inserted in this monthly list, and many of them are made the subjects of critical notices and reviews; but he cannot hold himself engaged to give an opinion on the merits of every work that he receives, though it will be acknowledged under this head as a matter of course.

The Protestant Reformation in all Countries; including Sketches of the state and prospects of the Reformed Churches. A Book for Critical Times. By the Rev. John Morison, D.D. 8vo. pp. 528. London: Fisher & Co.

France: Her Governmental, Administrative, and Social Organization, exposed and considered in its Principles, in its Workings, and in its Results. 8vo. pp. xiv., 236. London: Madden & Co.

Christian Consolation; or, the Unity of the Divine Procedure a Source of Comfort to afflicted Christians. By the Rev. Edward Mannering. 12mo. pp. 310. London: J. Snow.

Woman's Worth; or, Hints to raise the Female Character. 12mo. pp. 226. Clarke & Co.

"The Faith once delivered to the Saints" considered in its Distinctive Principles and Sure Results; in Six Discourses. By the Rev. Joseph Ridgeway, M.A. 12mo. pp. 286. London: Seeley & Co.

Psyche; or, the Legend of Love. By Mrs. Tighe. Imperial 32mo. pp. 164. London: Clarke & Co.

The Church and its Ministers. By John Burder, M.A. 12mo. pp. 48. London: J. Dinnis.

Methodist Quarterly Review, for October, 1843. Edited by George Peck, D.D. Imp. 8vo. New York: G. Lowe. London: Wiley & Putnam.

The Complete Suffrage Almanack, for 1844. 12mo. pp. 72. London: Davis & Hasler.

The Indians of North America. With cuts. pp. 296. London: Religious Tract Society.

The Mothers of England, their Influence and Responsibility. By Mrs. Ellis, Author of "The Women of England." pp. 390. London: Fisher & Co.

A Series of Compositions from the Liturgy. By John Bell, Sculptor. 4to. Parts I. and II. London: Longman & Co.

The Great Change; A Treatise on Conversion. By George Redford, D.D., LL.D. With an Introduction by the Author of "The Anxious Inquirer," &c. 12mo. pp. 162. London: Religious Tract Society.

The Scenery and Antiquities of Ireland, Illustrated from drawings by W. H. Bartlett. The Literary Department by N. P. Willis, Esq. 4to. Parts XXIX. and XXX., which complete the work. London: G. Virtue.

The Teacher's Manual; A Repository of Practical Suggestions and Biblical Illustrations. Vol. I. 12mo. pp. 406. London: G. & J. Dyer.

Narrative of a Visit to Christian Brethren in Hamburg, Copenhagen, &c. By James Hoby, D.D. 12mo. pp. 140. London: Houlston & Stoneman.

Fox's Book of Martyrs. Edited by the Rev. John Cumming, M.A. Imperial 8vo. Parts LV. to LVIII. London: G. Virtue.

Learning to Think. 12mo. pp. 180. London: Religious Tract Society.

A Blast from the North against Church Rulers. The Claims and Authority of Ecclesiastical Courts Examined and Considered in Relation to the new Free Church of Scotland. By a Primitive Presbyter. 12mo. pp. 12. London: T. Ward & Co.

The Baptisms of Scripture Unfolded. In Two Parts. By Sarah Bull. 12mo. pp. 66. London: W. Aylott.

CHRONICLE OF BRITISH MISSIONS.

The Portable Commentary. The Holy Bible, containing the Old and New Testaments, with the most approved Marginal References, and Explanatory Notes selected from the most distinguished Biblical Writers. By the Rev. Ingram Cobbin, M.A. 12mo. London: T. Arnold.

Small Publications by J. W. Stowell. The Christian Lady's Toilette.—The Sleeper Aroused.—Mather's Persuasive to do Good.—The Fearful Christian Encouraged.—Choice Crumbs gathered up. London: G. & J. Dyer.

The Analytical Bible, containing the Old and New Testaments, with upwards of Fifty Thousand Original and Selected Parallel References in a centre column, and Analytical Notes appended to each Book. 12mo. London: T. Arnold.

Law and Conscience; or, the Duty of Dissenters on Church Taxes. Remarks opposed to recent advice in the Eclectic Review. By Edward Swaine.

LITERARY INTELLIGENCE.

A Memoir of the Rev. John Foster, including a selection from his Letters, is about to be published by Mr. J. E. Ryland, who has been requested by the family to undertake it. A selection from Mr. Foster's Lectures delivered at Bristol in 1822—1825 is also preparing for publication, which it is proposed to send to the press very speedily.

Preparing for publication, Western Africa, its Condition, and Christianity the Means of its Recovery. By the Rev. D. J. East. 12mo.

In the press, and will shortly be published, fcp. 8vo., Sketches of Irish History, Antiquities, Religion, Customs, and Manners. By the Author of "Three Years in Italy." With Recommendatory Preface by Charlotte Elizabeth.

In the press, The Piedmontese Envoy, or the Men, Manners, and Religion of the Commonwealth. By the Author of the "Philanthropist," and "Spirit of Sectarianism."

Elements of Church History. By the Rev. David Welsh, D.D., Professor of Ecclesiastical History to the Free Church of Scotland.

Commentaries on the Gospel of St. John. By Dr. C. C. Tittman, Professor of Theology in the University of Wittenberg. Translated from the Original, with Additional Notes from Tholuck, Kuinoel, Lucke, &c.

Exposition of the Psalms of David, &c. By Dr. E. Hengstenberg, Professor of Theology in the University of Berlin. Translated by the Rev. Patrick Fairbairn.

CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

ENCOURAGING SUCCESS.

THE year which this month brings to a close, has been one of trial and conflict to us, but many instances of Jehovah's faithfulness and benevolence have been vouchsafed. On the first sabbath in January, eight members were added to our ranks, and since that time, five others have united in church fellowship, making a total of thirteen this year; and it is with sincere pleasure we record the fact, that they are walking worthy of their high vocation. Much interest is felt and exhibited by many; three are candidates for fellowship next church-meeting, and we have reason to believe that about twenty are under sincere concern for their souls' welfare: our morning congregation has lately much improved, (a pleasing symptom,) and our chapel in the evening is crowded. Considering the wealth and influence opposed to us, we may in admiration and gratitude exclaim, "What hath God wrought!" In

the month of May, 1842, we provided a school-room for sabbath instruction, at an expense of more than £70; during the past six months we raised about £30 towards the amount, and this year we have entirely cleared off the debt. Taking into account the proceedings of the State church and the large school-funds at its disposal, the number of our scholars is exceedingly encouraging, averaging from ninety to one hundred, and many more could be obtained if our circumstances allowed us to supply them with shoes and a few outer garments; this we have done in some cases, but my church and congregation are poor, and we are unable to do it to anything like the extent required. If your committee could supply us with a bundle of clothing of any kind, it would be most gratefully received. I am sorry to say, that much of the distress witnessed in this town and its neighbourhood, is the result of intemperance, but it gives us pleasure unfeigned to state, that by means of the Total Abstinence Society, a number of wretched victims to that peace and soul-destroying vice, have been reclaimed; many of them attend my ministry, and some of them already assume a very altered and respectable appearance: to this pleasing fact our school is in part indebted for its increase of scholars. The children of such want but very little assistance; indeed, except in cases of extremely large families, none at all. It is the wife and offspring of the drunkard that are in the most wretched plight; but is it not worth a vigorous effort and some sacrifice, to mitigate their deplorable condition, and to instil into their minds, feelings of abhorrence for the scenes they are called to witness, and the conduct which is the chief cause of all their sufferings? The plan we have adopted with regard to the upper clothing already supplied, is to give it out every sabbath morning, and have it returned on the following day; this we find to be troublesome, but it is the only way to be safe.

I am happy to say some of my people are feeling more adequately their responsibility, to seize opportunities of visiting from house to house, for conversation, reading, and prayer, and some good has already resulted from their efforts; habitations have been made to assume a more cleanly appearance, parents have been induced to attend the house of God, and about fourteen children brought to our sabbath-school. Oh, if all our churches were as devoted and active as they ought to be, what a vast amount of vice would speedily be removed—misery relieved—and glory brought to our blessed Redeemer!

CASES OF PERSECUTION.

The free churchmen of Scotland are doing well in exposing the heartless conduct of their landlords, who interfere with the rights of conscience. They probably think this opposition confined to Scotland. Had the deputations to England, however, visited the rural districts, as well as the cities and towns, and become acquainted with the persecutions directed against preachers of the Gospel, not belonging to the endowed sect, they would have found many cases displaying the same spirit, if not presented to the public in such an aggravated form, as those in Scotland. There are owners of large estates in this country, including whole villages, who will not allow preaching in any of their cottages,—who drive their tenants from their farms and houses if they encourage dissent in any form. The following instances, which have occurred within the last few weeks, will show the uncertain tenure by which the people of England hold their religious liberties, when they come into collision with an aristocracy acting under the influence of a bigoted priesthood. The first case refers to a village in Somerset, the owner of which had hitherto successfully prevented the Missionary from *preaching in his village*. The Missionary thus writes:—

My heart still yearns over the inhabitants of S—. I cannot get a room for *preaching*; but you will rejoice to hear that we have succeeded in obtaining a room in which to hold "*one prayer-meeting*," and I expect it will be *but one*, in consequence of the house being the property of the "*squire*," and who, on being applied to, positively interdicted my *preaching* in any one of his cottages.

However, God willing, on Thursday evening next I shall be there, surrounded with "round hats," "smock-frocks," and "fustian jackets." In the midst of this motley group, with round table, farthing candle, and Cottage Hymn-book, I hope (not to preach, but) to "teach Jesus Christ."

You will perceive that here we have ample scope for the exercise of well-directed zeal, Christian prudence, and believing prayer. May the great Author of all good, communicate unto us these graces of the Holy Spirit, and open unto us an effectual door, so that at length we may be able to "preach the kingdom of God, and teach those things which concern the Lord Jesus Christ, *with all confidence, no man forbidding us.*"

I have commenced teaching some of our poor children, reading, writing, and arithmetic, for an hour previous to preaching, and giving them lessons to be attended to at home during my absence.

A most disgraceful scene took place in a village in this neighbourhood a few days since. The Wesleyans have of late been preaching in the open air; and at length a poor man opened his house for them to preach in. A set of hired ruffians entered and molested a young man who at the time was engaged in prayer, and actually rent his clothes from his back. The parties have been summoned, but, I blush to speak it—a verdict has been returned in favour of the persecutors. I believe, were the whole world searched through, a more dark spot could not be found. They hate every thing bearing the name of morality even, to say nothing of Christianity. Oh that those who profess to be the disciples of Jesus, and are still unconcerned, and deaf to the claims of Britain, could for one month only be placed in the centre of this moral contagion; and if their apathy still continued, they would then betray a lamentable deficiency of that love which constrained the Saviour to weep when he looked on Jerusalem. May the universal cry of the British churches be—O Lord, evangelise Britain!

POVERTY AND SUFFERINGS OF CHRISTIANS ON SOME OF THE STATIONS.

The following extracts are from the letters of Missionaries, received during the last few days. They describe the present condition of some of their afflicted people. It seems impossible to read of their situation without being deeply affected and desiring to relieve them. The generous and Christian interposition of some of the London and country churches two years ago, when an appeal similar to this was made, saved some hundreds of afflicted believers from the extremity of suffering. Last year no appeal was made, as the circumstances of the people were not so deplorable as they are now; and it was not considered safe or prudent to encourage even good people to *depend* too much on foreign aid, except in peculiar cases. The present appeal is unknown to the persons on whose behalf it is made: if successful, it will gladden many hearts.

"I beg to say there is great distress prevailing. It was very bad last season, but much more this; what the end will be, it is impossible for me to say—numbers are out of employment; the farmers have work to be done, but they have no money to pay for it. Our people not only suffer from the badness of the times, but they have to endure the *frowns* of the clergy and gentry. We have some fine characters here; they would sooner suffer any privations than give up what they believe to be the truth—they dare think for themselves in matters of religion. I subjoin a case or two.

B. T. She is a member of our church at D—, and a poor afflicted creature. She receives one shilling and ten-pence weekly from the parish, and has to pay sixpence rent out of it. This woman has stood nobly against the threats and intimidations of the clergyman.

At G— there are four men above eighty years of age, who attend our chapel; they all receive parish relief: one of them is quite a missionary; he visits the people, reads and prays with the afflicted. The clergyman has cut them off from all favours. Last Christmas a bribe was offered to one of them to leave the chapel, but he told the person he was not to be bought.

I could fill your Magazine of next month with similar cases, but these will serve as specimens of the poverty and persecutions our people endure. I shall be delighted if some of the Congregational churches of London show their sympathy this year, as they did two years ago, towards their poorer brethren in the villages of our country.

In the village of M— resides a poor but pious labouring man, who has opened his house for preaching, in which souls have been saved. This individual, zealous for the cause of Christ, uses all his energies to induce the people of the village to listen to the word of life beneath his humble roof, for which he is now deprived of privileges hitherto enjoyed. In this parish, the poor hire allotment land at three-pence per perch, and during the winter months purchase coal at ninepence per cwt. instead of paying one shilling and two-pence, the usual price in the village. Till now this individual has rented forty perches of land, which has produced about twenty sacks of potatoes on an average, which has enabled him to keep his family tolerably comfortable; and purchasing coal at the reduced price, the inclemency of the past seasons has not been so much felt. But alas! these favours are not to be continued; he is not a proper character to be countenanced; he harbours fanatics; schism is his sin; the curse of God rests upon him; he is warned out of the land, and deprived of the privilege of purchasing coal. How does he act under such circumstances? I will give his own language. He addresses the clergyman as follows: "My object, sir, is that God may be glorified and sinners saved; I can testify before God and man that I did not open my house to please man, neither do I intend to give it up that I may be in favour with man, but while Christ and him crucified is preached, 'I do rejoice, yea I will rejoice.' 'I know in whom I have believed, and am persuaded that he will keep that which I have entrusted to him against that day.'" Another individual, in whose house a prayer meeting is occasionally held, has notice to the same effect, that coal is not to be sold her at the reduced price. A greater piece of petty tyranny for conscience sake cannot be found. But the grace of Christ is magnified, and especially in the man—he is a living witness that "man does not live by bread alone," and can testify that he can "count all things but loss for the excellency of the knowledge of Christ." May he have grace and strength to continue faithful unto death!

J. S. a poor woman with an afflicted husband and four small children, is living on two shillings per week and three loaves. No charities are allowed, because the "conventicle" is visited. The poor creature had neither money, food, nor fuel, a few days since, and was literally starving until I supplied her with money to purchase necessities.

E. C. a member of a Christian church for upwards of twenty years—a *most exemplary character*. I can bear witness that her average income does not exceed one shilling and sixpence per week. No favours received from the clergyman.

B. F. a poor man who walks twelve miles every Lord's day to the house of God, the village in which he resides being three miles distant from a chapel; wages 6s. per week; wife and three children. No favours, and ordered by the squire, his landlord, to leave his employ and cottage unless he will consent to leave the "meeting-house;" he is quite determined not to do so. I never witnessed a more delightful exhibition of the power of the Gospel than in this man.

In another village, the clergyman and squire have given notice to all the poor, that no one who visits the meeting-house is to be allowed the benefit of the clothing

club; and further, should any one be known to carry their tickets to the shop of a dissenter, their money is to be forfeited, their cottages left, their coal taken away, and no farmer renting under them (the clergyman and squire) is to be allowed to employ them.

I could easily multiply cases, but suffice it to say, that all, without exception, who attend on our chapels, are deprived of every privilege. It is really distressing to visit them in their abodes of poverty and wretchedness, and to see the finger of scorn pointed at them, and no relief granted, solely because they will not sacrifice their principles. The wages of the poor average from five shillings to six shillings per week; many have families of seven or eight children, and I am quite certain that meat is not tasted by many of them for months together.

J. K. is a village blacksmith, a truly pious man, and a member of our church at O——. His trade was formerly prosperous and flourishing; but since the grace of God has brought him salvation, and taught him to *deny ungodliness* and worldly lusts, and to live *soberly and righteously* in this present world, favours have been withdrawn, persecution has followed, and he is now in a state of comparative indigence. I believe he told me a short time since, that his earnings did not amount to *five shillings* per week. He has a wife, (who is also a member with us,) and three children, and this is *all their living*. His family afflictions have been very great; during the past summer, himself and three children have been laid aside for many weeks in the scarlet fever; not an individual would come near to lend a helping hand, some fearing the contagious disease, others looking on them as those who had lost caste, avoiding them as a Jew would a Samaritan or a leper. Just at that time, our afflicted brother was informed that one of the few employers he had left, had been threatening to remove his work, "because K. was a methodist."

His wife is expecting confinement every hour. My heart aches for them. O may the Lord give them supporting grace! I preach in their house, and notwithstanding all the *loss* and persecution our dear brother has met with, he has told me, with *the tears rolling down his cheeks*, that he "*will not close his door,*" that he "*would rather go to prison and to death.*"—*Devon.*

IRISH EVANGELICAL SOCIETY.

THE Committee of the Irish Evangelical Society think that circumstances have arisen in the history of its proceedings which call upon them to address the Congregational churches of Great Britain, and to state clearly and firmly their conviction, that it is entitled to the unshaken confidence and increasing support of Independent dissenters. This institution has existed nearly thirty years, and has been much owned of God in the conversion of sinners from the errors of Popery, and from a mere formal profession of Protestantism to the faith of the Gospel. It has been the instrument of calling into existence the majority of the Independent churches now found in the sister isle; while a still larger number have received from it such support as was indispensable, to prevent their falling into decay or dissolution. In the revival of evangelical religion in the Irish Episcopal church, and in the efficient stand made against Arianism, on the part of many ministers and churches of the Presbyterian order, this society has been privileged to share an honourable part, as no person well acquainted with the ecclesiastical history of Ireland during the present century, can doubt that its influence has been advantageously employed in effecting this favourable alteration in sentiment and feeling.

For many years, this society occupied a neutral position on all questions of church polity, and consequently received a mingled support from different sections of professing Christians. Nearly four years since, it was deemed desirable to make its

character denominational, and to connect it with the Congregational Union of England and Wales, constituting it one branch of British Missions, and thus devolving its future support on the Independent churches of this country. Soon after this an arrangement was entered into, by which, on condition of the Irish Congregational Union foregoing its right to send deputations to England, this society agreed to pay the Irish Union double the amount of all sums it could raise, from any source, in Ireland. The working of this plan was found to be unfavourable to the Irish Evangelical Society, and eventually felt to be unsatisfactory by all parties, and was dissolved some months since by mutual consent; leaving a burden of several hundred pounds on the society, as claimed by the Irish Union, in addition to £976. 9s. 7d. already paid to its Treasurer.

The Committee of the Irish Evangelical Society are deeply convinced, that instead of two organizations for Congregational Missions in Ireland, there ought to be but one, and that the direction of that one should be in London; and this opinion they could support, if necessary, by a reference to many particulars; but waiving this point, as they have no wish to interfere with the operations of their brethren of the Irish Union, they feel it due to themselves to state it as their decided opinion, that the necessity for supporting this society, is undiminished by the changes that have passed over it; but that on the contrary, the debt now entailed on it, the altered position in which it has been placed by the vote of the representatives of the British churches in their annual assembly, and the new and promising fields of usefulness opening before it, as well as the strong claim which its devoted servants, engaged in the work of teaching and preaching the Gospel of Jesus Christ, have upon the future support of this society, present powerful reasons for its steadily augmented support. At the present time, it is pledged to the maintenance of thirty agents, who, as pastors, missionaries, or Scripture-readers, are engaged in disseminating Divine truth in the English and Irish languages, with an amount of zeal and self-denying diligence which entitles them to the sympathy and affection of British Christians. It is for the Independent churches of this country, with their pastors and deacons, to say whether they have confidence in their own society,—in their own publicly recognised agency for bringing the Gospel to bear on the millions of Ireland. This confidence, if indulged, and the Committee do not doubt its existence, will be appropriately and opportunely expressed, by donations and subscriptions for the special purpose of liquidating its debt, and by Congregational and other collections in aid of its general purposes.

Signed on behalf, and at the unanimous request of the Committee,

THOMAS JAMES, } *Secretaries.*
GEORGE SMITH, }

7, Blomfield Street, Finsbury, London.

COLONIAL MISSIONARY SOCIETY.

SAFE ARRIVAL OF THE REV. JAMES PORTER AT SHEFFIELD, NEW BRUNSWICK.

MR. PORTER safely reached Sheffield in September last. Early in October he commenced his public labours among the people there. After eleven Sabbaths of probationary service, he received a cordial and unanimous call to undertake the pastoral oversight of the church, to which he assented, and has entered on this permanent labour with encouragement and hope. The Congregational church of which Mr. Porter is now the pastor, is the oldest organised religious body in the province of New Brunswick. The people are not numerous, but their position is important; the influence of their principles is most valuable; there are many out-stations scattered round the mother-church, in all directions, which will require and receive

the attentions and labours of its pastor. The field of labour is highly interesting, and promises to repay whatever culture may be devoted to it. The people hope to be able to sustain their pastor in comfort; and the work at Sheffield, and our dear brother who has devoted himself to it, and the people of his charge, should engage the interest and the prayers of the churches at home, in the midst of their easy circumstances, and abundant privileges.

SAFE ARRIVAL OF THE REV. J. C. GALLAWAY AT ST. JOHN, NEW BRUNSWICK.

On Wednesday, the 4th of October, Mr. Gallaway reached St. John in comfort and safety. Mr. Kennear, of that city, with kind and Christian hospitality, received Mr. and Mrs. Gallaway into his house, till they could be comfortably settled in a residence of their own. On Lord's-day, the 8th of October, Mr. Gallaway opened his public ministry in St. John. A chapel, formerly belonging to the Baptists, had recently been sold to a body of Presbyterians, who, sympathizing with their brethren of the Free Protestant Church in the parent land, had separated from the kirk connexion in St. John, with the view of forming themselves into a branch of the Free Church in that city. Not being as yet supplied with a minister, these brethren offered the use of the building they had purchased to Mr. Gallaway, who has engaged it for six months. Thus a very advantageous opportunity for immediately commencing his public labours was presented. In his opening labours, Mr. Gallaway is much encouraged, and is gathering round him the first elements of a church and people. His reception by the pastors and Christian brethren of St. John has been very cordial and respectful, and our excellent brother may be safely confided in, as prompt and watchful to cultivate harmony and co-operation as far as possible with evangelical Christians of other communions. But Mr. Gallaway's chief anxiety and difficulty is, of course, to obtain a chapel in which to gather a people, to form a church, and to establish securely a permanent interest. The building commenced by Mr. Ambler, may be purchased for £600. To purchase some necessary addition of ground, and to complete the chapel, will require £900 more. Thus for £1500 currency, a respectable building, in a very eligible position, may be obtained. Mr. Gallaway looks across the Atlantic to the wealthy brethren in the churches of his native land, which he has left to spread their principles and faith, for help in this enterprise. If they will contribute £500 sterling, Mr. Gallaway hopes to be able to struggle through the other, and heavier part of the effort, in time, from the resources he may obtain in St. John, or in the United States. One serious disappointment met Mr. Gallaway on his arrival in St. John. He found Mr. Smithers, a Christian brother of Congregational principles, on whose counsel and co-operation he had placed great expectation of important advantages, just about to embark for England for the winter. Mr. S. has safely arrived in this country, and hopes to find opportunity for soliciting contributions in aid of the erection of a chapel in St. John's, and thus to compensate to Mr. Gallaway for the loss of his personal services at the outset. It is hoped that the appeals of Mr. Gallaway, and of his friend Mr. Smithers, will meet from many affluent Christians a kind and liberal response. Any donations in aid of the chapel of St. John will be thankfully received, by the Secretary of the Colonial Missionary Society, at the Congregational Library.

The following extract from a letter of Dr. Ross, giving an account of the results of his third year's labours in Sydney, is most satisfactory and encouraging. Amidst severe commercial depression, and general distress, his people have exerted themselves with exemplary liberality, for the support of their beloved pastor, and for the erection of their intended new chapel. They continue united, peaceful, affectionate: while temporal distress has prevailed, spiritual prosperity and comfort have been enjoyed. There is great scope for usefulness, great need of additional labourers in the

fine colony of New South Wales. There should be ministers to help our brethren at Sydney, and at Adelaide, in Van Dieman's Land, and in Port Philip—to labour in the colonies, to be prepared for entering on any important stations that may in providence be vacated. There should be an Australian college to train a rising ministry, native-born in the colonies. The openings for effort in those wide regions are most extensive and encouraging. The prospects for the future rise into unspeakable importance. Now is the time for comparatively easy efforts, and for advantages never to be obtained, if not now; yet the contributions to the society are so scanty and inadequate, that grievous as the conclusion is, there is no other to be entertained—the work cannot be done.

Sydney, 6th March, 1843.

My dear Sir,—On the 25th ultimo, I finished my third year's residence in this colony; and on looking back upon the whole of what has occurred since my arrival here, I feel constrained to say, "Surely goodness and mercy have followed me." He hath led me by a right way, and done all things well. My health has been good upon the whole, and my vigour and power of exertion equal to what it was in England, with two interruptions that occurred during the past year. The first was in the month of May, when, in consequence of being thrown out of a phaeton, along with Mrs. Ross, and our youngest child, I was laid aside from preaching two Sabbaths. We all mercifully escaped with bruises more or less severe, and although I suffered most, I feel none of the bad effects of it now. The second was an inflammatory attack at the close of the year, by which I was prevented from engaging in my public duties for about a month, and from which I now seem to be perfectly recovered. Very providentially, Mr. Pritchard was here at the time, and two young missionaries, Messrs. Chisholm and Moore, on their way with him to Tahiti, who very kindly and efficiently supplied my lack of service. On both of these occasions, while graciously supported by the presence of my redeeming God, and a realising faith in his promises, I was much comforted and encouraged by the ardent prayers and kind sympathy of my flock. May I be stimulated by these warnings to greater zeal, and fitted for more devoted and extensive usefulness. The thought occurred to me, I understand it occurred to many, should I be removed by death, how will my place in Sydney be supplied? This is an important question. I submit it for your consideration. There should be some one near, otherwise all or much that I have been the means of effecting, will be lost or undone, should it please God to call me home, without a successor ready to step into my place.

In my letter of 3rd March, 1842, I informed you of the resolution of my people to recommence operations for the erection of the new chapel, by making monthly collections, and preparing articles for a bazaar. I am happy to say that they have nobly carried their resolution into effect, and that at a meeting of the church, holden Tuesday evening last, to celebrate the anniversary of my arrival among them, it was reported that the sum of £798 had been collected by monthly contributions and donations during the year; that the ladies of the congregation had prepared articles for the bazaar, which was holden September last, and which produced, after expenses were paid, £127, making the total sum raised in the year, £925. During the same period, a new gallery had been put up in the present chapel, capable of seating one hundred persons, while the roof has undergone extensive and expensive repairs; and all this by a mere handful of people, during a season of almost unparalleled depression in all departments of business. This will give you some idea of the spirit of my people, and furnish evidence, at the same time, that the Gospel is not preached among them in vain.

Respecting my pastoral labours, I have nothing particular to communicate. I go on as formerly reported. The ordinary congregation is as large as it has ever been:

and the church has greatly increased (I speak by comparison,) in numbers. On my arrival, there were only thirty members on the church books. I have admitted, from the world and the church, seventy-four more. One has died, some have removed; but with those who stand proposed as candidates, we amount to nearly one hundred. On one evening, I had the pleasure of admitting three sisters of one family, and a brother and a sister of another. The occasion was exceedingly interesting. We are united and peaceful, and, I trust, enjoying some measure of spiritual prosperity. Not unto us, O Lord, not unto us, but unto thy name we give glory. Mr. Threlkeld continues to officiate every Sabbath in the little chapel at South Head, with much acceptance to the congregation. Our preaching station in Parramatta Street is doing good. The attendance, morning and evening, is very encouraging, especially in the evening. Mr. Humphreys is indefatigable as a preacher, although labouring for his support as a carpenter; and, aided by his excellent wife, will be a blessing to the poor people of that neighbourhood. Could we have a larger place, I have no doubt the congregation would greatly increase. The grant of the present house will expire at the end of the year, and may not be renewed. The people are contributing small sums monthly to purchase a piece of ground, on which to build. The week-day-school is exceedingly well attended, and so is the Sunday-school.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

CONFERENCE ON GENERAL EDUCATION.

INTRODUCTORY ADDRESS BY THE COMMITTEE.

IN presenting to the Congregational churches a record of the proceedings of the Conference on general education, it has been deemed appropriate to preface the resolutions adopted by a brief address, explanatory both of the views of the assembled brethren, and of the course to be now pursued for promoting the great object of the whole movement.

It would be inappropriate to offer a single remark on the numbers and respectability of the brethren convened on this occasion. The list of their names here given, will speak for itself, and will best enable the churches to judge what weight their known characters and sentiments may impart to their conclusions.

The meeting thus constituted, adopted as the basis of all its further proceedings, a resolution, "that there are considerations special to the present state of this country, demanding immediate efforts for the better instruction of the people." These considerations are as evident as they are strong. The extensive deficiency of schools, and the most unsatisfactory nature of the instruction given in most existing schools in all parts of England—the consequent prevalence among the uninstructed or the ill-instructed portions of the people of affecting immorality, degradation, and wretchedness—the peculiar peril, in a free, populous, and commercial country such as this, of permitting numerous classes of the people to continue in a state so degraded—the obvious importance of taking advantage, for promoting the great work of national education, of the attention and interest now so extensively directed to the subject—the close connexion between education and religion, and the value of sound intelligence among the most numerous classes of the people as the best preservative of an enlightened Protestantism from all the perils on the one hand of papal superstitions, and on the other of fearful infidelity. These and similar considerations could conduct patriotic, Christian, and intelligent men to no other conclusion.

The meeting next resolved that Congregational efforts for general education are indispensable in the present state of this country; that is, that the Independent

churches should act as a denomination for this object. By adopting this plan it was perceived that churches possessed of adequate resources, and placed amidst dense populations, might connect with them greatly extended and improved means of education,—that the labours and influence of ministers for promoting the object would be on this plan far more available than on any other,—that much more ample resources for the work would be thus obtained, and that there would be no obstacle in the way of employing funds obtained by denominational efforts in the support of schools, assisted also by Christians of other communions, whenever this was seen to be necessary or most advisable for advancing the common object.

The Conference then followed up these resolutions by the practical movement of determining to enter on a subscription adequate to the work. A central fund was seen to be necessary for the assistance of feebler churches and neighbourhoods, to be supplied from those able both to sustain their local schools, and to assist where aid is needed. That the central fund might not be attended with excess of central action and influence, and that the contributors of money might retain the most complete control of its application, it was agreed that "every donor should determine the appropriation of his donation to local efforts, to the central fund, to the British and Foreign School Society, or to such other institution for the training of teachers, as he may approve." A subsequent resolution recommends "that the donations to the general fund be considered payable in five years from the 1st of January, 1844, and that it be permanently sustained by simultaneous annual collections in all the churches; and though all local funds and efforts will be, of course, entirely under local management, yet that all monies contributed by Congregationalists for such local efforts, shall be eligible for publication in the lists of the central committee, their specific appropriation being distinctly stated." This was done with the design of vindicating the Congregational body from the charge of apathy and feebleness in the great work of national education, by bringing into view the actual amount of effort put forth by the churches for this object.

On the delicate and important subject of government aid for educational purposes, the Conference arrived at a resolution, advising that no such assistance be accepted for schools in connexion with Congregational churches, on the clear and strong ground, that it utterly repudiated money raised by taxation and granted by government, for promoting the Christian religion, and that schools established by Congregational churches must needs impart a religious education. And further to preserve the Independent churches clear from any course or acts that might even seem to involve them in proceedings inconsistent with their principles as the known and marked advocates of the voluntary system, it was also agreed, that the central committee shall vote no grant from the fund entrusted to it for distribution, to any school not entirely sustained by voluntary contributions. Yet there was no design in this to preclude an individual donor from appropriating his contribution in aid of a school that may have received government assistance. Should that in any instance be desired, it may be effected through the British and Foreign School Society. Any sums transmitted to the committee of that institution with a special appropriation, will be employed strictly as directed, and the central committee of the Congregational churches will be open to hand over any sums to that of the British and Foreign School Society, whether specially appropriated or not. Thus was it carefully endeavoured to harmonise private liberty and public consistency.

The fifth and ninth resolutions adopted by the Conference, will vindicate its proceedings from every thing of an exclusive and sectarian character. They recommend vigorous support of the British and Foreign School Society, and cordial co-operation with Christians of other communions in the work of general education, whenever united efforts are seen to be necessary or most advantageous for its advancement.

Now this will be obviously the case wherever the population is not numerous and dense. In small towns, and in rural districts, all over England, union with other Christians, and the plans of the British and Foreign School Society, will alone avail to secure schools of a liberal character. The cases must be rare indeed in which it could be wise to establish a denominational daily school, except in connexion with a church, able, by its unassisted resources, to sustain it.

The resolutions of the Conference respecting Inspection—Statistics—Sunday schools—the uses of the Central Fund—the functions of the Central Committee—and Trust-deeds for school buildings—seem to require no comment, except to point out that by the last clause of the thirteenth resolution, the Conference sustains the central committee, as appointed by the meeting of the Congregational Union held in Leeds in October last, in carrying forward the movement till May next, when it recommends that the Committee should report to a meeting of the Annual Assembly of the Union, at which the attendance of all contributors to the central fund shall be invited, and when it may be determined whether any different organisation shall be adopted.

Nor can the Committee allow the last resolution adopted by the Conference, expressive of its sense of the invaluable services of the chairman, to pass without a testimony to the zeal, vigour, and efficiency of Mr. Hindley's efforts in this movement in committee, no less than in conference.

Thus the Conference carefully and laboriously considered the whole subject, and endeavoured to adjust the views and plans on which the Congregational churches may unitedly prosecute this great national and Christian work. The Conference has happily secured harmony of sentiment, plans of action, a firm basis and a powerful impulse for future efforts. But the end of the conference is only the beginning of the work. Now for the work.

The Conference has appealed to the churches and their pastors for efforts in every locality. With them chiefly the work must rest. It is for you, beloved brethren, to see that wherever there is a Congregational church, there may be a daily school in the same vicinity. Where there are schools, your best efforts are needed to improve and extend them—where they do not exist, to originate them. From you the central committee must derive its resources, its facts, and its strength. It invites your communications and intreats your efforts.

The money question must take precedence in the efforts and appeals of the central committee. Subsequently many other subjects must receive attention—statistics—plans of teaching—the education of teachers—votes in aid of schools. But now, first of all, the appeal must be for contributions. The subscription has been nobly commenced. The central committee will forthwith thoroughly canvass the metropolis. The favourable commencement and impulse obtained by the Conference must be taken advantage of to the utmost. Brethren in all parts of England, the committee invites your co-operation. Form committees in large towns to solicit subscriptions. Let sermons be preached in aid of the fund, wherever practicable. Do not forget that within the five next ensuing years, a great work must be done, a great fund must be raised. We are all on our trial before our country. The result will be to us all honour or shame—to our country good or evil—to our principles strength or weakness. Never were the Congregationalists more evidently than now in a crisis.

The first practical measure now recommended by the committee, is, that the pastor and deacons of every Congregational church would immediately invite their friends to meet and confer on this great subject. Let no time be lost. Meet forthwith and confer together. Let the pastors and deacons be prepared with all the documents and information on the subject they can procure. The first meeting should be one of inquiry, deliberation, and prayer. Obtain a just idea of the great

work and crisis in which you are called to act. Look in every instance carefully at your respective localities. See what requires to be done, what you are able to do, what assistance you will need in the work of general education in your own neighbourhoods. Consider what you can do to assist the central committee with funds, information, and prayer. Let the first week in the new year witness a devout, earnest, thoughtful meeting for promoting General Education, in connexion with every Congregational church in England. Thus let the work commence promptly, wisely, universally.

The important deliberations of the representatives of the Congregational churches of England, with reference to General Education, were commenced on Wednesday, Dec. 13, 1843, at the Congregational Library, Blomfield Street. This spacious room was crowded by ministers and the most distinguished laymen connected with this section of the church of Christ. It had been previously arranged by a provisional committee, that there should be two sittings daily. The first to commence at half-past nine o'clock, and close at half-past two; and the second to commence at half-past five o'clock, and terminate at half-past eight.

LONDON MINISTERS PRESENT.

Reverends John Adey; Dr. Alliott; R. Ainslie; John Arundel; R. Ashton; J. W. Aveling; W. Bean; Dr. Bennett; Thomas Binney; J. R. Birch; J. Blackburn; Charles Brake; James Brown; John Bunter; Dr. Burder; John Burnet; J. C. Butteaux; Dr. Campbell; James Carlile; John Clayton; J. Davies; Samuel Davis; Clement Dukes, M. A.; E. A. Dunn; George Evans; Joseph Ford; William Forster; J. J. Freeman; M. A. Garvey; C. Gilbert; C. Halliday; J. C. Harrison; S. Hollis; Dr. Hoppus; John Hunt; C. J. Hyatt; Thomas James; J. Jefferson; Dr. Jenkin; H. B. Jenla; B. H. Kluht; Dr. Leifchild; Thomas Lewis; R. Littler; James Lyon; W. P. Lyon; E. Mannering; Samuel Martin; Dr. Matheson; J. B. Mc Crea; J. A. Miller; J. Mirams; Dr. Morison; A. J. Morris; W. Owen; James Raban; Samuel Ransom; Dr. Reed; H. Richard; J. E. Richards; J. W. Richardson; George Rose; Thomas Russell; Richard Saunders; H. S. Seaborn; George Smith; James Spong; J. Stoughton; J. Stratten; J. Styles, D.D.; A. Tidman; Henry Townley; George Verrall; William Walford; J. Wallace; J. T. Waraker; A. Wells; John Woodwark; John Yockney.

LONDON LAYMEN.

Messrs. W. D. Alexander; Henry Althans; Daniel Anthony; H. Appleton; William Arman; Henry Bateman; F. Bollen; J. Bennett; W. J. Bennett; R. Best; Henry Bidgood; G. Blackam; Joseph Brown; Edward Brown; W. Henry Brace; J. Capper; S. Carpenter; William Carlile; R. Charles; J. Claypon; R. G. Clements; John Cheap; J. M. Coombs; Josiah Conder; B. Cooke; J. Cowell; Joseph Crane; Charles Curling; P. Danby, jun.; R. Davey; J. H. Davies; Henry Dunn; J. Duthoit; Joseph East; Daniel Edwards; Edward Edwards; J. C. Evans; S. J. Farrer; Joshua Field; George Fox; F. J. Geary; John Gomm; J. Goulston; B. Hanbury; W. A. Hankey; Campbell Hardy; John Hooper; Peter Jackson; G. J. Jackson; J. F. Johnson; William Jones; G. Knox; W. Leavers; T. Leonard; W. Leifchild; W. Lucas; C. Lund; Edward Mason; John Marchant; George Mathews; John R. Mills; John Morley; Samuel Morley; E. Nathan; Hugh Owen; James Peachey; Thomas Piper; — Procter; George Renolds; Thomas Riddell; — Roope; H. Rutt; John Shoveller; Charles Shephard; James Smith; J. G. Smith; W. Smith; J. W. Smith; Joseph Soul; Henry Spicer; James Spicer; J. G. Stapleton; Stephen Smart; K. Summer; George Sweeting; E. Swaine; John Tarring; Hull Terrell; Thomas

Titebury; James Todman; Jacob Unwin; Thomas Varty; J. Warner; R. Watson; Dr. Waller; Charles Webb; George Wilson; Joshua Wilson; S. J. Wilkins; W. Williamson; D. W. Wire; James Wilton; Henry Wood.

COUNTRY MINISTERS AND LAY DELEGATES.

BERKSHIRE.—*Abingdon*—Rev. W. F. Sharp. *Reading*—Rev. John Curwen; Rev. W. Legg; J. Curwen, Esq.; James Sleeman, Esq.

BUCKINGHAMSHIRE.—*Buckingham*—Rev. E. D. J. Wilks; *Marsh Gibbon*—Rev. J. Doxsey. *Newport Pagnell*—Rev. Josiah Bull; *Wooburn*—Rev. Samuel Watson.

CAMBRIDGESHIRE.—*Duxford*—Rev. H. Madgin.

DORSET.—*Blandford*—Malachi Fisher, Esq. *Lyne Regis*—Rev. George Jones.

ESSEX.—*Chelmsford*—Rev. Julius Marks; Isaac Perry, Esq.; W. C. Wells, Esq. *Chigwell*—Rev. — Hill. *Colchester*—Rev. T. W. Davids. *Upminster*—W. Hammond, Esq.; Rev. R. Thompson. *Witham*—Wm. Butler, Esq.; R. W. Dixon, Esq.

GLOUCESTERSHIRE.—*Bristol*—Rev. W. Gregory, *Clifton*; Rev. D. Thomas. Sir George D'Arcy Irvine, Esq., *Clifton*; H. O. Wells, Esq. *Berkeley*—Rev. L. Hurdall. *Rodborough*—Rev. Benjamin Backhouse.

HANTS.—*Alresford*—Rev. W. S. Ford. *Odiham*—Rev. James Reading; Rev. W. Slater. *Portsea*—Rev. Thomas Cousins. *Romsey*—Rev. John Reynolds. *Southampton*—Rev. T. Adkins.

HERTS.—*Bedwell Park*—Rev. W. Temple. *Bishops Stortford*—Rev. W. Chaplin. *Hertford*—Rev. J. Anthony.

HUNTINGDONSHIRE.—*St. Neots*—Rev. E. Muscutt. *Roxton*—Rev. H. Winzar.

KENT.—*Chatham*—Rev. P. Thomson; Thomas Hopkins, Esq. *Ramsgate*—Rev. H. J. Bevis. *Greenwich*—F. T. Sadler, Esq.; W. Marshall.

LANCASHIRE.—*Ashton-under-Lyne*—Edward Redfern, Esq. *Blackburn*—Rev. A. Fraser; Rev. E. Jukes. *Bolton*—Rev. J. D. Elliott. *Halshaw Moor*—Thomas Barnes, Esq. *Liverpool*—Rev. W. Bevan; Rev. John Kelly; Rev. Dr. Raffles; Samuel Blackburn, Esq.; Thomas Blackburn, Esq.; Thomas Haigh, Esq.; J. Oliver Jones, Esq.; C. Robertson, Esq.; W. White, Esq.; W. Wood, Esq. *Manchester*—Rev. R. Fletcher; Rev. James Gwyther; Rev. J. W. Massie; Rev. Dr. Vaughan; Samuel Fletcher, Esq.; George Hadfield, Esq.; James Kershaw, Esq.

LEICESTER.—*Hallaton*—Rev. Hugh M'Kaye. *Leicester*—Thomas Nunneley, Esq.

MIDDLESEX.—*Staines*—Apsley Pellatt, Esq.

NORFOLK.—*Rendham*—Rev. G. Wilkins.

NOTTINGHAMSHIRE.—*Newark*—Rev. H. L. Adams.

OXFORDSHIRE.—*Bicester*—Rev. W. Ferguson.

RUTLANDSHIRE.—*Uppingham*—J. G. Parker, Esq.

SOMERSETSHIRE.—*Bath*—H. Godwin, Esq.; Jacob Titley, Esq.; *Frome*—Daniel Footman, Esq.; *Poundisford Park*—Thomas Thompson, Esq.

STAFFORDSHIRE.—*Wolverhampton*—Rev. J. G. Pigg; John Barker, Esq.

SUFFOLK.—*Halesworth*—Rev. G. L. Smith; Mr. Lincolne. *Watisfield*—William Shair, Esq. *Ipswich*—Rev. John Whitby; James Collins, Esq. *Woodbridge*—Rev. John Ross.

SURREY.—*Dorking*—Rev. R. Connebee. *Kingston-on-Thames*—Rev. J. Edwards.

SUSSEX.—*Brighton*—Rev. J. Edwards. *Chichester*—Rev. Joseph Benson.

WARWICKSHIRE.—*Birmingham*—Rev. J. A. James; Rev. J. Raven; James James, Esq. *Leamington*—Rev. Alfred Pope.

WORCESTERSHIRE.—*Dudley*—Thomas Whitehouse, Esq.

YORKSHIRE.—*Barnsley*—Rev. Benjamin Beddow. *Bradford*—Rev. J. Stringer, *Idle*; Rev. J. G. Miall; James Gregory, Esq.; Robert Melligan, Esq.; G. J. Osborn, Esq.; John Rawson, Esq.; J. Russell, Esq. *Halifax*—Rev. Alex. Ewing;

Rev. James Pridie; Rev. J. M. Obery, M.A.; J. C. Hoatson, Esq. *Huddersfield*—Rev. J. Glendinning; C. E. Jones, Esq. *Leeds*—Rev. John Ely; Rev. R. W. Hamilton; Rev. Thomas Scales; E. Baines, jun., Esq.; Peter Willons, Esq. *Otley*—W. Ackroyd, Esq. *Rotherham*—Rev. W. H. Stowell. *Sheffield*—Rev. R. S. Bayley; J. W. Smith, Esq. *York*—Rev. James Parsons; George Leeman, Esq.

NORTHAMPTONSHIRE.—*Yardley Hastings*—Rev. W. Todman. *Northampton*—Rev. Thomas Milner; Mr. Perry.

WALES.—*Brecon College*—H. Griffiths; Morgan Williams.

The Committee nominated at the Autumnal Meeting of the Congregational Union of England and Wales, held at Leeds, October 11th and 12th, with the additions subsequently made:—

Charles Hindley, Esq., M.P., *Chairman*.

J. Remington Mills, Esq. *Deputy Chairman*.

Samuel Morley, Esq., *Treasurer*.

Rev. Thomas James, *Secretary, pro tem*.

FOR LONDON.

Rev. Dr. Alliott	Messrs. John Capper
T. Aveling	Thos. Challis, Esq., Ald.
J. Blackburn	F. Clark
Jno. Burnet	Josiah Conder
Dr. Campbell	T. M. Coombs
M. A. Garvey	M. Eives
James Hill	Jas. Cooke Evans
Dr. Leifchild	Joshua Field
Samuel Martin	Hugh Owen
Dr. Matheson	G. Knox
W. S. Palmer	T. Leonard
Dr. Reed	W. F. Lloyd
Henry Richard	Henry Rutt
G. Smith	James Spicer
J. Stoughton	Edward Swaine
A. Tidman	Hull Terrell
A. Wells	George Wilson
Messrs. W. Alexander	Joshua Wilson
Edw. Brown	D. W. Wire

FOR THE PROVINCES.

<i>Bradford, Yorks</i> .. Rev. J. G. Miall	<i>Leeds</i> Mr. Ed. Baines, Jun.
Mr. W. Byles	<i>Liverpool</i> Rev. Wm. Bevan
<i>Birmingham</i> Mr. James James	Mr. Samuel Blackburn
Rev. John Raven	<i>Manchester</i> Rev. Dr. Vaughan
<i>Bristol</i> Rev. H. I. Roper	Rev. Rich. Fletcher
Mr. Henry O. Wills	Mr. George Hadfield
<i>Carlisle</i> Rev. Henry Wight	Mr. Samuel Fletcher
<i>Derby</i> Rev. James Gawthorn	<i>Newcastle-upon-</i>
<i>Halifax</i> Rev. James Pridie	<i>Tyne</i> Rev. A. Reid
Mr. J. C. Houtson	<i>Northampton</i> Rev. T. Milner, M.A.
<i>Hanley</i> Rev. Joseph Fletcher	<i>Nottingham</i> Rev. S. M'All
<i>Huddersfield</i> Rev. J. Glendinning	<i>Sheffield</i> Mr. J. W. Smith
Mr. W. Willans	<i>Southampton</i> Rev. Thos. Adkins
<i>Hull</i> Rev. Ebenezer Morley	<i>Worcester</i> Rev. Dr. Redford
<i>Leeds</i> Rev. Thomas Scales	

MORNING SITTING.

On the motion of J. MORLEY, Esq., seconded by EDWARD BAINES, Jun., Esq., C. HINDLEY, Esq., M.P., was called upon to preside.

The proceedings were then opened by singing the Psalm commencing,—

“ Shine mighty God, on Britain shine,”

The Rev. W. CHAPLIN offered up prayer for the Divine guidance and blessing.

The CHAIRMAN introduced the business of the Meeting with a spirited address, adverting to the various topics which would be submitted to the consideration of the Conference.

The Rev. ALGERNON WELLS then gave a statement of the efforts of the Committee, from their appointment at the Autumnal Meeting of the Congregational Union at Leeds, to the summoning the Conference.

The first resolution was moved by the Rev. Dr. RAFFLES, of Liverpool, and seconded by SAMUEL FLETCHER, Esq., of Manchester.

“ That it appears to the present meeting, that in addition to those unchanging reasons in favour of education, which prove sound intelligence to be essential to man's social, moral, and religious welfare, there are considerations, special to the present state of this country, demanding immediate efforts for the better instruction of the people.”

The second resolution was moved by the Rev. J. A. JAMES, of Birmingham, and seconded by DAVID WM. WIRE, Esq., of London.

“ That the present meeting is fully alive to all the advantages of acting in union with Christians of other communions, for the advancement of great objects of religious benevolence, not necessarily involving differences of faith and practice; yet deems Congregational efforts for general education indispensable in the present state of this country.”

The third resolution, moved by Alderman Kershaw, of Manchester, and seconded by GEORGE HADFIELD, Esq., of Manchester.

“ That a subscription be now opened for this great work; every donor, now or hereafter, as he may deem most advisable, to determine the appropriation of his donation, to the central fund, to local efforts, to the British and Foreign School Society, or to such other institution for the training of teachers as he may approve.”

The Rev. JAMES PARSONS, of York, having offered up prayer, the Conference adjourned.

EVENING SITTING.

The Rev. W. H. STOWELL, of Rotherham, commenced by prayer.

Fourth resolution, moved by the Rev. J. KELLY, of Liverpool, and seconded by JAS. JAMES, Esq. of Birmingham. Upon this resolution considerable discussion ensued, which continued to the close of the sitting, when prayer was offered by the Rev. WM. BEVAN, of Liverpool.

THURSDAY MORNING.

The business of the day commenced with singing the 133rd Psalm, Dr. Watts's version, and prayer, which was offered by the Rev. E. MANNERING, of Holywell Mount; and ultimately the following resolution, proposed by the Rev. A. WELLS, and seconded by the Rev. R. W. HAMILTON, of Leeds, was carried, with but one dissentient, the resolution proposed the previous evening, having been withdrawn by consent :—

“ That this meeting, utterly repudiating, on the strongest grounds of Scripture and conscience, the receipt of money raised by taxation and granted by Government,

for sustaining the Christian religion, feels bound to apply this principle no less to the work of religious education; and considering that the education given by the Congregational churches must be religious education, advises most respectfully, but most earnestly, that no Government aid be received by them for schools established in their own connexion; and that all funds confided to the disposal of the central committee, in aid of schools, be granted only to schools sustained entirely by voluntary contributions."

Fifth resolution, moved by the Rev. G. SMITH, of Poplar, and seconded by MALACHI FISHER, Esq. of Blandford.

"That this meeting expresses warm attachment to the British and Foreign School Society, and a deep sense of the past services rendered by that Institution, as well as an expectation of yet greater benefits from its future efforts in connexion with the extended movements, in the great work of general education, now entered upon by the various religious bodies of this country; and therefore advises, that the exertions of the Congregational churches for general education be conducted, as far as practicable, in connexion with, and so as to sustain and strengthen, that Society."

Sixth resolution, moved by the Rev. Dr. CAMPBELL, of the Tabernacle, London, and seconded by the Rev. Wm. CHAPLIN, of Bishops Stortford.

"This meeting, anxious for improved as well as extended education, and for the real efficiency of daily schools, would set a high value on frequent, skilful, and fair inspection of schools, by competent persons not appointed by the managing committees, though approved by such committees. And should it comport with the plans of the British and Foreign School Society to appoint school inspectors, this meeting recommends that the visits of such inspectors be welcomed in all schools, wholly, or in part, sustained by the Congregational churches."

The time for adjournment having arrived, prayer was offered by the Rev. T. LEWIS, of Islington, and the meeting separated.

EVENING SITTING.

The Chairman having resumed his seat, prayer was offered by the Rev. J. RAVEN, of Birmingham.

Seventh resolution, moved by the Rev. J. ELY, of Leeds, and seconded by the Rev. W. H. STOWELL:—

"The present meeting is strongly impressed with the important advantages to this great work to be derived from the fullest attainable knowledge of all facts relating to it, and therefore confides to the central committee, as a principal part of its labour, the duty of obtaining and publishing accurate accounts of all that is done, and of all that is wanted, in general education, in connexion with the Congregational churches."

Eighth resolution, moved by Rev. J. J. FREEMAN, of Walthamstow, and seconded by J. W. SMITH, Esq., of Sheffield:—

"The recommendation of this meeting to the Congregational churches is, that wherever there is a Congregational church or mission, there should be a daily school, sustained entirely, or promoted to the utmost, as the case may be, by the resources, local or central—or both—of the Independents, either of one church separately, or of two or more churches acting unitedly."

Ninth resolution, moved by GEORGE HADFIELD, Esq., and seconded by JOSIAH CONDER, Esq.:—

"This meeting approves of denominational efforts for obtaining resources for general education; but would advise the Congregational churches to use the resources so obtained, to co-operate with Christians of other communions for this great object, wherever such co-operation is seen to be necessary, or most advantageous for advancing the common cause."

Tenth resolution, moved by the Rev. A. FRAZER, of Blackburn, and seconded by G. WILSON, Esq. :—

"The meeting remembers, with the strongest interest and approbation, the labours of the Congregational churches for so many years, in Sunday-school instruction, and believes that the results have been of incalculable value. The meeting would entirely deprecate the idea, that increased efforts in other departments of education should diminish exertion in this; on the contrary, it would hope that Sabbath-school instruction will be immensely facilitated, as well as rendered more exclusively religious, by the advantages obtained by the scholars in the daily and other schools. And as it is well known that hostile parties have endeavoured to withdraw children from our sabbath-schools, by refusing them admission into daily schools, it is felt that a vigorous system of daily instruction is required for the defence of our Sunday-schools, on every account so important and indispensable to the churches. This meeting would also desire, that the statistics of our Sunday-schools should be obtained and published by the central committee, in connexion with those of the other educational departments."

Eleventh resolution, moved by the Rev. H. J. BEVIS, of Ramsgate, and seconded by THOMAS HAIGH, Esq., of Liverpool :—

"That this meeting recommends that the central fund now commenced, be payable in five years from the 1st of January, 1844; and that it be permanently sustained by simultaneous annual collections in the churches, and by other contributions."

All trust funds and efforts to be, of course, entirely under local management; but all monies contributed by Congregationalists, for such local efforts, to be eligible for publication in the lists of the central committee, their specific appropriation being distinctly stated.

Twelfth resolution, moved by the Rev. JAMES PRIDIE, of Halifax, and seconded by ROBERT MILLIGAN, Esq., of Bradford :—

"This meeting advises, that the central fund be employed to aid—never in any instance, to meet the entire charge—but always to assist local efforts—

"1. In procuring school-buildings, where the need is very obvious, within strict limits to be hereafter defined.

"2. In obtaining for a new or an improved school, its first supply of fittings, apparatus, books, &c. &c.

"3. In the support of young men and women while obtaining instruction in the classes of normal schools, to qualify them for conducting daily or infant schools.

"4. In the maintenance of schoolmasters and mistresses where local resources are evidently insufficient.

"5. In maintaining a stipendiary secretary for this great work, whom the central committee is desired to seek for, and to appoint as early as possible."

Thirteenth resolution, moved by EDWARD BAINES, Jun., Esq., of Leeds; and seconded by the Rev. J. W. MASSIE, of Manchester :—

"That this meeting deems it to be the principal duties of the central committee—

"1. To manage the central fund, by procuring contributions, by voting grants, and by presenting an annual account duly audited.

"2. To ascertain the satisfactory character of schools assisted by it, and the qualifications of the candidates for the office of schoolmaster or schoolmistress, whom it may aid in obtaining the requisite course of instruction in the normal schools; but it is understood that in no case will the central committee bear part in the management of particular schools, which must always remain in the hands of the local committees.

"3. To maintain correspondence on general education with the Congregational

churches, with the committee of the British and Foreign School Society, and in general with all individuals, or public bodies, by whom the great object can be promoted.

"4. To procure and publish statistical returns of the efforts of the Congregational churches in promoting education, whether in infant-schools, daily schools, evening classes, or Sunday-schools.

"5. To advance the cause of education among the Congregational churches by deputations, public meetings, appeals from the pulpit, the publication of occasional statements, and other similar means.

"6. To co-operate in obtaining efficient school inspection.

"7. To report to the next annual assembly of the Congregational Union of England and Wales all its proceedings, as well as generally on the whole subject of education in connexion with the Independent churches,—leaving it for consideration at that annual meeting, whether any different organization shall then be adopted; and that it be recommended that all the contributors to the educational fund shall be invited to that sitting."

Fourteenth resolution, moved by the Rev. A. TIDMAN, and seconded by M. FISHER, Esq., of Blandford.

"The meeting would close its proceedings with an earnest appeal to the churches, and to their pastors and deacons, for those energetic efforts, both in their various localities, and in support of the central committee, upon which the success of this movement almost entirely depends. The meeting appeals to the churches, and to their pastors and deacons—

"1. To consider immediately the state of general education in their own several connexions and localities, and to adopt forthwith all necessary measures to improve and extend existing schools, and to originate new schools, as need may require.

"2. To contribute, to their best ability, little or much, to the donations by which the central fund must be originated, and to concur unanimously in the proposal for simultaneous collections on the last Lord's day in every June, by which its permanent income must be mainly supplied.

"3. To furnish promptly educational statistics in reply to the inquiries that will be made by the central committee.

"4. To co-operate and correspond vigorously both with the central committee on general education, and with the British and Foreign School Society, in order that all the advantages of united effort may be added to those of local effort; and the utmost energies of the Congregational churches be thus brought fully to bear on this work, at the present crisis."

Fifteenth resolution, moved by JOHN RAWSON, Esq., of Bradford, and seconded by GEORGE HADFIELD, Esq.:—

"That, considering the great number of schools that may be expected to be established,—the great number of trust-deeds, and renewals of trustees, which, in course of time, will be required, it is resolved—

"That this meeting respectfully solicits the attention of the central committee to the following points:—

"1. The mischievous operation of the Mortmain Act.

"2. An easy mode of appointing new trustees on the deaths or resignation of old trustees, at the least possible expense.

"3. The constituency of each school, whether of donors, subscribers, and church members, within a certain district, or in connexion with them, of some and what other individuals.

"4. A model form of a trust-deed."

Sixteenth resolution, moved by EDWARD BAINES, Jun., Esq., and seconded by JOSIAH CONDER, Esq., and carried with enthusiastic cheering :—

“That this meeting offers its most cordial thanks to the honourable Chairman for his kindness in consenting to preside over this conference—for the impartial and able manner in which he has fulfilled the duties of the chair—for his munificent and influential example in heading the subscription list—and for his generous promise that he will perseveringly interest himself to promote the entire success of the present educational effort.”

The CHAIRMAN, in acknowledging the vote, said :—At this late hour I will not trespass on your patience. I repeat again my anxious wish to do all I can to aid this great and important movement. Notwithstanding the diversity of opinion on some points which has existed, there has been remarkable unity.

The conference then terminated.

DONATIONS ALREADY PROMISED,

Payable within five years from the 1st January, 1844.

The appropriation to be determined by the Donors to Local Efforts, the Central Fund, the British and Foreign School Society, or to any similar Institution for Training Teachers.

Fletcher, S. Esq. Manchester . £1000	0	Rutt, H. Esq. Clapton	£200	0	
Hindley, C. Esq., M.P. London	1000	0	Adkins, Rev. T. Southampton..	100	0
Kershaw, Ald. Manchester . . .	1000	0	Ashton, Rev. R. Putney	25	0
Milligan, Robt. Esq. Bradford..	1000	0	Backhouse, Rev. B. Rodborough	25	0
Wilson, Joshua, Esq. London ..	1000	0	Bennett, Rev. Dr. London . . .	100	0
Ackroyd, William, Esq. Otley ..	500	0	Binney, Rev. T. London	50	0
Alison, R. Esq. Liverpool.....	500	0	Blackburn, Rev. J. London....	25	0
Barnes, J. R. & Sons, Farnworth, near Bolton (with another £500, if subscriptions from the Congregational body reach £200,000	500	0	Burder, Dr. H. F. Hackney....	125	0
Carlton, Jas. Esq. Manchester..	500	0	Chaplin, Rev. W. Stortford....	50	0
Edgar, W. Esq. London.....	500	0	Clayton, Rev. J. London.....	100	0
Hadfield, Geo. Esq. Manchester.	500	0	Clayton, Rev. G.	100	0
Truman, Jos. Esq. Walthamstow	500	0	Davies, Rev. J. London	50	0
Morley, John, Esq. Hackney ..	500	0	Edwards, Rev. J. Brighton . . .	100	0
Wells & Perry, Chelmsford... ..	500	0	Ely, Rev. J. Leeds	25	0
Barker, J. Esq. Wolverhampton	250	0	Freeman, Rev. J. J. Walthamstow	50	0
Bell, Wm. Esq. Canton.....	250	0	Hastie, Rev. J. Swift, Otley ..	50	0
Blackburn, S. & Co. Liverpool..	250	0	Hamilton, Rev. R. W. Leeds ..	50	0
Blackburn, Thos. Esq. Liverpool	250	0	James, Rev. J. A. Birmingham .	200	0
Eccles, Jos., Esq. Blackburn, money and land.	250	0	James, Rev. T. London.	25	0
Field, Joshua, Esq. London....	250	0	Jenkyn, Rev. Dr. London....	50	0
Flanders, Wm. Esq. London... ..	250	0	Kelly, Rev. J. Liverpool.....	25	0
Mills, J. R. Esq. London.....	250	0	Leifchild, Rev. Dr. London....	50	0
Morley, J. Jun. Esq. Hackney	250	0	Lewis, Rev. T. Islington.....	50	0
Morley, S. Esq. Clapton.....	250	0	Matheson, Rev. Dr.....	25	0
Russell, John, Esq. Bradford ..	250	0	Miall, Rev. J. G. Bradford....	20	0
Shaw, Wm. Esq. Wakefield....	250	0	Minister, A, by Rev. J. Carlile	50	0
Spicer & Sons, Messrs. London	250	0	Parsons, Rev. J. York.....	25	0
Edwards, Edw. Esq. London... ..	200	0	Pridie, Rev. J. Halifax.....	25	0
			Raffles, Rev. Dr. Liverpool	50	0
			Reed, Rev. Dr. London	100	0
			Richard, Rev. H. London.....	25	0
			Robinson, Rev. J. London....	50	0
			Russell, Rev. Thos. London....	100	0

Scales, Rev. T. Leeds.....	£25 0	Leeman, Geo. Esq. York....	£100 0
Smith, Rev. G. Poplar.....	25 0	Leonard, Thos. Esq. London..	25 0
Stoughton, Rev. J. Kensington	25 0	Livers, Wm. Esq. Islington...	125 0
Stowell, Rev. W. H. Rotherham	25 0	Lincolne, Mr. Wm. Halesworth	50 0
Tidman, Rev. Arthur, London..	50 0	Lloyd, W. F. Esq. London, for	
Townley, Rev. H. London....	125 0	1844.....	21 0
Vaughan, Rev. Dr. Manchester	25 0	Lucas, John, Esq. Tooting....	100 0
Verrall, Rev. G. Bromley, Kent	25 0	Lund, Mr. London.....	125 0
Wells, Rev. *Algernon, Clapton	50 0	Matthews, Geo. Esq. London..	25 0
Yockney, Rev. John, Islington	50 0	Osborn, Geo. & Sons, Newport-	
Alexander, W. D. Esq. London	125 0	Pagnell and Bradford.....	125 0
Baines & Son, Messrs. Leeds..	125 0	Owen, Mr. Hugh, London....	15 0
Bollen, Mr. Fred. London....	25 0	Peachey, Mr. London.....	50 0
Bevan, J. Prees, Esq. Wigan..	125 0	Piper, Thos. Esq. London.....	125 0
Brown, Joseph, Esq. London..	25 0	Rawson, John, Esq. Bradford..	100 0
Butler, Mr. Thos. Witham....	50 0	Relfe, Mr. John, London.....	25 0
Carlile, Wm. Esq. London....	50 0	Robertson, Chas. Esq. Liverpool	125 0
Cheap, John, Esq. Islington..	50 0	"Sheffieldensis".....	20 0
Cook, Benj. Esq. London....	100 0	Shepherd, Mr. Chas. London..	25 0
Coombs, T. M. Esq. London....	125 0	Smart, Thos. Esq. Hackney....	100 0
Davies, James Hamilton, B.A.		Smith, Wm. Esq. Tulse-hill....	125 0
Homerton College.....	20 0	Smith, J. W. Esq. Sheffield....	100 0
Duthoit, Mr. Jonathan, London	200 0	Stapleton, J. G. London.....	50 0
Friend, A, by Mr. C. Shephard,		Swaine, Edw. & Isaac Wm....	100 0
London.....	125 0	Taylor, Joseph, Esq. Leeds....	150 0
Goulston, James, Esq. London..	25 0	Terrell, Hull, Esq. London....	20 0
Haigh, Thos. Esq. Liverpool..	125 0	Thompson, H. Esq. London, for	
Hanbury, Mr. B. London.....	25 0	1844.....	10 10
Hankey, W. A. Esq. for 1844..	100 0	Wade, James, Esq. Leeds....	50 0
Hermitage, J. S. Esq. Wapping	125 0	Wade, Wm. & Jno., Esqs. Leeds	50 0
Hickson, Mr. Jas. Wandsworth	50 0	Webb, Mr. J. M. London.....	125 0
Hooper, Mr. John, London....	25 0	Whitehouse, John, Esq. Dudley	125 0
Jones, Oliver, Esq. Liverpool..	100 0	Willans, Peter, Esq. Leeds....	125 0
Jones, Mr. C. H. Huddersfield..	50 0	Winter, R. Jun. Homerton Col..	20 0
Knox, Mr. G. London.....	125 0	Wire, D. W. Esq. London....	125 0

OPENING OF NEW CHAPELS.

CAMDEN TOWN.—A neat and commodious edifice, called Park Chapel, erected by the Metropolis Chapel Fund Association, at the corner of Warren-street, and Grove-street, Camden-town, was opened for the celebration of Divine worship on Wednesday, December 6th, 1843. The style is Grecian. It is capable of seating one thousand persons, has a commodious school-room attached, and two very convenient vestries. The architect, J. Tarring, Esq., and the builder, Mr. Rees, have both done ample justice to the association in their respective departments. Considering the size and cost of the building, it has a very handsome appearance.

The morning service was opened by the Rev. Dr. Morison, who read the Scriptures and prayed. The Rev. Dr. Raffles, of Liverpool, preached. The concluding prayer was offered by the Rev. M. A. Garvey, of Kentish-town. In the evening, the Rev. Dr. Leifchild, of Craven Chapel, preached; the Rev. George Smith, of Poplar, offering the opening, and the Rev. W. Richardson, of Tottenham-court Chapel, the concluding prayer. The Rev. Messrs. S. Martin, C. Morris, R. Ainslie, R. Ashton,

T. W. Gittens, Baptist Minister, Camden-town, and S. Robinson, assisted in other parts of the services.

In the afternoon a party of ministers and gentlemen dined together at the Bedford Arms. Among the company were the Revs. J. Blackburn, J. Godwin, Dr. Henderson, A. Tidman, J. J. Freeman, and S. Smith, R. Charles, J. Crane, Esqrs., with several other of the leading ministers and members of Congregational churches. Roger Cunliffe, Esq. was in the chair, and H. Spicer, Esq. acted as vice-president. The state of the Chapel Fund Association was the principal subject of discussion. The Rev. J. Robinson, the Secretary, gave a brief statement of its proceedings and finances; from which it appeared that upwards of 4500 sittings had been provided by its means, besides having led to the establishment of three day-schools for boys and girls, three Sabbath-schools, three Christian Instruction societies, by which not less than one thousand families were under regular visitation, and three churches, walking in the fellowship of the Gospel, and by their active liberality contributing to the support of various institutions calculated to improve in all respects the condition of our fellow men.

It is, however, to be deeply regretted that the association does not obtain a more liberal support. It acts so directly on the moral wants of a locality, and is the means of developing such a varied agency, fitted as well to ameliorate the physical, as well as the social, moral, and religious condition of a people, that those who have wealth at disposal cannot possibly expend it in any way more likely to benefit immediately and permanently a given locality. Though four chapels have now been provided, what are they amidst the dense masses living neglected in ignorance and irreligion?

On the following Sabbath the Rev. Dr. Raffles preached morning and evening to overflowing congregations. The collections after the religious services, and the contributions after the public dinner, amounted to £193 15s. 9½d.

The cost of the chapel will be about £2800, and about £1600 has been subscribed.

HYDE, CHESHIRE.—The Congregational chapel in this town having, by the blessing of God on the ministrations of the Rev. R. Calvert, become too small; in the afternoon of Wednesday, the 8th of November, 1843, a neat and spacious chapel, capable of accommodating 950 hearers, and nearly 300 Sunday scholars, was opened for Divine worship. The service was commenced by the Rev. J. Clunie, LL.D., of Manchester, reading appropriate portions of Scripture, and offering up solemn prayer; after which, an eloquent and impressive sermon was delivered by the Rev. Thomas Raffles, D.D., LL.D., of Liverpool. In the evening, after reading and prayer by the Rev. J. Calvert, of Morley, an interesting and appropriate sermon was preached by the Rev. S. Luke, of Chester. On the following Sabbath the opening services were continued, and three interesting sermons were delivered; in the morning, by the Rev. R. Fletcher, of Manchester; in the afternoon, by the Rev. J. Sutcliffe, F.A.S., of Ashton-under-Lyne; and in the evening, by the Rev. N. K. Pugsley, of Stockport. And on Wednesday evening, Nov. 15th, the Rev. James Parsons, of York, closed the series of interesting services, by a powerful and deeply-impressive sermon. The congregations at the various services were numerous and respectable, and the collections amounted to the handsome sum of £260.

ORDINATIONS, ETC.

The Rev. D. E. Ford, late of Lymington, Author of "Decapolis," &c. has accepted a unanimous call from the newly-formed church assembling in Greengate Chapel, Salford, Manchester, and commenced his pastoral duties on the Lord's-day, the 19th of November, 1843, with every prospect of great usefulness. May the Lord fulfil

all his desires, and greatly bless him in his work; and may the people be blessed with union and peace, and truly thankful to Almighty God for his abounding goodness in providing them with a pastor so eminently fitted, by his well-known piety and ability, for the interesting sphere in which he is now placed!

On Wednesday morning, Nov. 29th, the Rev. H. J. Heathcote (formerly of Spring Hill College, Birmingham) was ordained to the pastorate of the Independent church, Coleraine, Ireland. All the services connected with this event were of a deeply interesting character; and it is believed, will be productive of lasting benefit to the cause of Christ in that town and neighbourhood. On the preceding Sabbath a discourse, preparatory to the solemn engagements of the week, was delivered at the Congregational chapel, by the Rev. F. W. Heathcote; and on the two following evenings, meetings for special prayer for a blessing on the church and pastor, and for the Divine presence throughout the subsequent proceedings, were held on Monday in the adjacent town of Port-Stewart, and on Tuesday, in Coleraine. On Wednesday morning the ordination itself took place, when the service was opened by the Rev. P. Finan, of Newtownlimavady, who read and expounded 1 Tim. iii., and offered prayer. In the absence of the Rev. N. Shepperd, who was expected to perform that duty, the Rev. W. Urwick, D.D., then gave a defence of Congregational principles, which was characterised by his usual ability and interest. The questions were proposed by the Rev. T. Hodgins, of Belfast, and the ordination prayer was presented by the Rev. S. Shaw, of Moy. The Rev. Dr. Urwick then proceeded to deliver the charge, which was founded on the words, "In their set office they sanctified themselves in holiness." 2 Chron. xxxi. 18. After which the Rev. J. D. Smith, of Newry, preached to the people. The Rev. W. S. Eccles, B. G. Jones, and F. W. Heathcote, took other parts in the service. On Thursday evening, Nov. 30, a tea meeting was held in the Town Hall, when about two hundred individuals were present. John Boyd, Esq., M.P., presided. After tea the meeting was addressed by the Revs. W. S. Eccles, T. Hodgins, W. McGill, (Presbyterian,) B. G. Jones, Dr. Urwick, J. D. Smith, S. Shaw, and H. Porter, (Presbyterian,) in a succession of speeches full of deep and impassioned interest.

On Friday evening, Dec. 1, a sermon was preached in the Congregational Meeting House, in aid of the funds of the Congregational Home Mission, by the Rev. J. D. Smith, of Newry; and on the following Sabbath, the Rev. T. Hodgins, of Belfast, preached three discourses—one, in the morning, at the Congregational Meeting House—one, in the afternoon, at the Town Hall—and one, in the evening, at the Baptist chapel.

Although the church is small, the prospects of the newly-ordained pastor are highly encouraging. Seven years ago there were no Independents in Coleraine or its vicinity. About that time, the Rev. Jephson Potter, M.D. (who was then an agent of the Irish Congregational Union,) in the course of his itinerating labours along the north-east coast, came in contact with a few pious individuals who were anxious to connect themselves with a church more pure and scriptural than they conceived those to be with which they hitherto had had any acquaintance. Upon examination of the principles of Congregational dissenters, as presented to them by the above-named minister, they came to the unanimous conclusion, that the form of church government adopted by the Independents was most in accordance with the word of God, and resolved that, at whatever sacrifice, they would stand by their principles.

A church was accordingly formed, whose numbers at first scarcely exceeded a dozen individuals. That church, under the auspices of the Irish Congregational Union, invited the Rev. Dr. Potter to become its pastor, an office which he filled with remarkable success for nearly six years.

By the blessing of God upon his labours the church now includes about fifty members, and upwards of twenty more have emigrated to different parts of the world. A chapel was erected, the entire expense of which has been defrayed. Just at this time, when Providence was smiling upon the efforts of their esteemed pastor, his health, which had severely suffered from manifold labours, rendered it necessary that he should altogether relinquish his post. His departure was the occasion of the deepest grief to every member of the church, and long will he live in the memory and affections, not only of those placed immediately under his care, but of all with whom he was brought in contact. Guided, as we hope and believe, by Him who cannot err, the church has selected another to fill his place, and many and heartfelt were the petitions that were presented to the throne of grace on the recent occasion, that the success which attended the labours of his predecessor might also distinguish those of the newly appointed pastor. By no means the least interesting feature of the recent services was the harmony and good feeling which evidently exists between the various denominations of evangelical Christians in Coleraine. The meeting on Thursday evening on behalf of the Congregational Home Mission was addressed by Presbyterians, Wesleyans, and Baptists, as well as Independents. The spirit of bigotry was banished, and the only rivalry was as to who should do most for the glory of his Lord. Coleraine is a missionary station. Ireland is a missionary country. It urgently demands your sympathies, your efforts, and your prayers. At this juncture in the history of Ireland it is of immense importance that the Congregational body should be in a position to exert an extensive and powerful influence upon the minds of its inhabitants. It is a period of agitation, and it is at such times that truth is elicited, prejudices are dislodged from the mind, and errors formerly held with tenacious grasp are relinquished. Let but the Christians of Great Britain promptly respond to the appeals of their friends on this side the Channel; let them send men and money—men of the right sort, and money in sufficient amount; and above all, let them bear Ireland in affectionate remembrance before the throne of heavenly grace, and a blessing will descend upon the land,—Ireland will be evangelized.

Mr. Henry Quick, late assistant minister at Stepney Meeting, London, has received and accepted a cordial and unanimous invitation to become the pastor of the newly-formed Independent church assembling in North-street, Taunton, Somerset; and will enter upon his labours the first sabbath in the new year.

A large and handsome chapel is in the course of erection in the ancient Gothic style, and will be opened, (p. v.) in the spring of the year. It is situated in a densely populated neighbourhood, where there is every prospect of usefulness and success. The congregation is now overflowing in the temporary place of worship, and the sabbath-school is large and increasing.

This church originated in a secession from that assembling in Paul's Meeting, under circumstances which are detailed in the last volume.

It is gratifying to reflect that in the large and populous town of Taunton, containing fourteen thousand inhabitants, there is ample room for the efforts of two large dissenting congregations; and as they are at a sufficient distance one from the other to prevent collision, it is hoped the great Head of the church will make the event redound to his glory, and the diffusion of the truth as it is in Jesus.

The Rev. Basil Henry Cooper, B.A. of Highbury College and the University of London, having accepted an unanimous invitation from the retiring pastor, and the church and congregation assembling for Divine worship at the Independent chapel, Mayer's Green, West Bromwich, Staffordshire, commenced his stated ministerial labours on Lord's-day, Dec. 3rd, 1843.

The Rev. John Hudson, the retiring pastor of this church, has honourably and

usefully occupied his position therein, upwards of forty-three years since his arrival at this place, June 16th, 1800. He has been influenced to resign the charge of an united church and people, after so long a period of labour, from a conviction that the services of a younger minister will tend greatly to the furtherance of the Redeemer's cause in this populous neighbourhood.

NEW TRUSTEE OF COWARD'S CHARITIES.—It is with cordial satisfaction we record that Thomas Piper, Esq., of Grove Hill, Camberwell, and a deacon of the Weigh-house Chapel, has been appointed by the surviving Trustees to be the Lay Trustee to the important bequests of W. Coward, Esq., in the place of Mr. James Gibson, deceased.

THE MERCHANTS' LECTURE, LONDON.—This ancient exercise of prayer and a sermon was first established at Pinner's Hall Meeting, in the reign of Charles II., and has been continued since 1798, when that place was pulled down, at New Broad Street Meeting—is about to be carried on in future at the Poultry Chapel, on the Tuesday mornings succeeding the first Lord's day of every month. Two vacancies having recently occurred by the removal of Dr. Vaughan to Manchester, and by the lamented death of Dr. Fletcher, late of Stepney, the Rev. J. Clayton, M.A., of the Poultry Chapel, and the Rev. J. Blackburn, of Pentonville, have been appointed to succeed them. The present lecturers are the Rev. John Clayton, M.A.; Rev. J. P. Smith, D.D.; Rev. Henry Foster Burder, D.D.; Rev. George Clayton; Rev. Thos. Binney; and the Rev. John Blackburn. The services are gratuitous and honorary, but the lecturers are trustees to several private charities.

LORD PROVOST OF EDINBURGH.—It is not generally known that Adam Black, Esq., who was unanimously appointed to be Lord Provost of Edinburgh, at the late triennial election, is a deacon of the Congregational church assembling at Argyle-street Chapel, under the pastoral care of the Rev. W. L. Alexander, M.A.

BRIEF NOTES ON PASSING EVENTS.

IN resuming our post of observation at the commencement of a new year, our attention is first directed to the neighbouring kingdom of FRANCE. The tone of *Louis Philippe's* speech, in reference to this country, is eminently pacific, and we may hope, therefore, for the continuance of peaceful relations between that government and our own. Claims of ecclesiastical control have been set up by some of the prelates over the university of France. The dispute is to be brought under discussion in the *Chambers* at an early period of their session, which will be a stormy one, and will strikingly illustrate the impossibility of reconciling the independency of the Church with the endowment of the State.

SWITZERLAND, though little amongst the nations of Europe, is at this time the scene of great agitation relating to religious liberty and ecclesiastical affairs. Almost all the confederated cantons are more or less embroiled by high-church assumption or jesuitical intrigue, and it is to be feared that scenes of violence, if not of blood, will occur before their baleful influence can subside.

Distracted, bleeding SPAIN has reaped another harvest of turmoil and violence, which was sown last year by the emissaries of France and Rome. When Espartero was driven from the Regency in July, *Mr. O'Connell*, at Tullamore, said,—“I am come to that time of life when superstition is said to darken the human character. It may be so with me, but I must say that I attribute the fall of Espartero to the silent voices raised towards Heaven, under the direction of the Sacred Pontiff, to the universal prayers recently offered to God for the church in Spain. I do really think I can see the response of Heaven in the mouldering away, without an effort, of all the power of that bad man.” We may ask, have better men or more stable measures

succeeded? The principal object of that insurrection has indeed been accomplished, and a girl of thirteen has been declared of age. But how has it been effected? The constitution has been violated, the Cortes brought into contempt, *three times* within a fortnight the government has been changed, the exiled Christina, mother of the Queen, has been recalled, and the throne of poor Isabella II. totters on the crater of a volcano, that at any moment may bury it beneath its burning ruins. It is perilous to talk of the visitation of Heaven; the perfidy and violence, the bribery and bloodshed, which have followed the overthrow of the Regent, look much more like the machinations of hell.

The revolutionary movement in GREECE appears likely to terminate without the horrors of a civil war, in the establishment of a constitutional government of two chambers and the king, analogous to "that triple state," which is the glory and defence of our own country.

President Tyler has opened the Congress of the UNITED STATES with a speech of characteristic, but tedious length, which seems to be generally censured for what it says, and what is left unsaid. Its tone about the Oregon territory on the Pacific, is anything but conciliatory; and his remarks on TEXAS indicate a pro-slavery policy, which we trust will be controlled by the approaching election of a new President. Not a word is said against *repudiation*, though there are many ostentatious references to the favour of God manifested to the republic. Still it is "*righteousness* that exalteth a nation, and sin is the reproach of any people."

And it is that immutable law of the Divine Governor of nations, that fills us with alarm for our own. At HOME, incendiary fires again affright our rural districts; while the peasantry are not only reduced to the lowest means of physical existence, but are opposed in the exercise of the rights of conscience, by a combination of the parson and the landlord, to put down dissent. We have never been the advocates of extreme opinions and needless agitation, but there are limits to endurance; and if these things are to go on, there will be a *League* against Church monopoly, as formidable as that which is prosecuting its triumphant agitation against the corn-laws.

In WALES, the people are greatly excited by their poverty, and the prosecutions against the Rebeccaïtes; while IRELAND is like a mine, only waiting the explosive match to cover the land with ruin.

May the God of love and peace, of righteousness and true holiness, awaken in the hearts of his people a spirit of deep humility and fervent intercession on behalf of our native country; and may He deign so to enlighten the minds of our princes and rulers, that they may save themselves and their country, by learning the principles and the practice of righteousness! Amen.

ANSWERS TO CORRESPONDENTS.

Favours have been received from Rev. Drs. J. P. Smith—Leifchild—and Morison. Revs. Messrs. R. Parry—George Taylor—J. Godkin—R. Jones—Thos. Rees—D. E. Ford—J. Robinson—H. J. Heathcote—A. Morris—Thos. Guyer—E. Mannering—H. Quick.

Sir J. B. Williams—William Stroud, Esq., M.D.—Messrs. Joseph Cooksey—J. E. Ryland—D. Pratt.

Scrutator—Le Fylde.

W. H.

We are requested to correct the title of our obituary notice of Mrs. H. Williams, who was not a resident at the Hall, Wem.

Also, page 929, 12th line from bottom, read *pith* instead of *faith*.—Page 930, 17th line from bottom, read *Gaius* instead of *genius*.

